

# DESTINY

*The Magazine of National Life*



## MENDING THE NETS

*"The Kingdom Of Heaven Is Like Unto A Net, That Was Cast Into The Sea"*

[ PAGE 219 ]



Ewing Galloway

# STATUE OF LIBERTY

THE STATUE OF LIBERTY was presented to the United States by France in commemoration of the centenary of our independence.

Frederic Auguste Bartholdi, born in Alsace, France, was the sculptor. The work on this statue began in 1874 A.D. and was completed in 1883 A.D. A huge iron workshop was designed by Alexandre Gustav Eiffel (of Eiffel Tower fame) for the construction of the various sections of the statue. When these were completed, they were shipped across the Atlantic and the task of erecting the statue on Bedloe's Island in New York Bay began. It was a slow and difficult undertaking.

The statue itself is made of iron and copper

and weighs over 100 tons; it is 151 feet high. From the base of the pedestal to the torch measures 305 feet. The size of the entire statue is indicated in the following dimensions. The hand is 16 feet and 5 inches long, the index finger is 8 feet long, while the length of the right arm is 42 feet and its thickness 12 feet.

Impressive as the statue itself is, it would be well if all Americans would also continually contemplate the significance of what it is designed to represent and remember that the Torch of Liberty, held high in the right hand of this majestic figure, symbolizes a freedom that can only be maintained through eternal vigilance.



# The Dragnet

THE BIBLE has much to say about nets and their use by fishermen is often referred to as illustrative of both good and evil. Solomon refers to a man as not knowing his time like fish which are taken in an evil net (Ecc. 9: 12). Many other illustrations are given, especially in the Old Testament, of the net as an evil snare set to catch its victims.



But Jesus made use of the net to illustrate the ingathering of people for the Kingdom of God. For instance, following His resurrection He came to His disciples, after they had been fishing all night and caught nothing, and commanded them to cast their net upon the right side of their ship (John 21: 6). The result was a miraculous draft of 153 great fishes. The gathering of these great fishes into the unbroken net furnishes an example of the great ingathering of the elect into the Kingdom at the end of the age.

Jesus, however, had previously likened the Kingdom of God to a net that would gather both good and bad, both desirable and undesirable, into the Kingdom throughout the centuries from the time of its inception. Speaking to the multitude in parables, He said: "The Kingdom of Heaven is like a net that was let down into the sea, and inclosed fish of all kinds. When it was full, they dragged it up on the beach, and sat down and sorted the good fish into baskets and threw the bad away. That is what will happen at the close of the age. The angels will go out and remove the wicked from among the upright, and throw them into the blazing furnace. There they will wail and grind their teeth" (Matt. 13: 47-50, *Smith and Goodspeed Trans.*).

It is significant that this parable indicates that all who offend and do evil are to be eventually removed from the Kingdom. Throughout the centuries the Kingdom dragnet has been gathering many people besides the seed of Abraham into citizenship in the Kingdom which was established at Mount Sinai when Israel became the nucleus of the Kingdom of Heaven upon earth. From its inception provision was made by which the foreigner could acquire citizenship therein. Conversely, those born into the Kingdom by virtue of being Abraham's seed could jeopardize their citizenship through misconduct, and many have done so. This was in accordance with the Lord's instructions to Moses: "Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32: 33). David evidently had this in mind when he referred to the wicked: "Let them be blotted

out of the book of the living, and not be written with the righteous" (Ps. 69: 28).

Throughout the centuries the history of the onward march of the Kingdom clearly demonstrates that multitudes have been gathered into the great Kingdom dragnet, either through birth or by adoption, who ultimately will be numbered among the castaways because of their refusal to conform with Kingdom requirements. Because a dragnet collects everything in its path, it is a significant corollary that the number of the castaways will be augmented by those who, though in the Kingdom, are not in any sense of it because they have no regard for its spiritual aims and purposes. They reside in the Kingdom nations so that they may partake of the well-being and prosperity they enjoy by doing so. However, they are not in sympathy with the law of the land and, lacking the concept of true allegiance, they frustrate its administration.

In the parable our Lord declared this separation is to be made when the Kingdom dragnet is full and has been brought to the shore; that is, at the end of the age. The angels will be given charge of the work of separating the bad from the good. Disbelievers, atheists, agnostics and all who are in opposition to the Kingdom and flaunt its laws, who continue to reject the Saviourhood of Jesus Christ, along with those whose desire is to commit violence against the Kingdom, will be cast into the fires of tribulation, to be numbered among those who wail and gnash their teeth.

Commenting upon the faith manifested by the Roman Centurion, Jesus said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8: 11-12).

Traitors within and enemies without will be effectively dealt with when this verdict is executed. The time for it is already set: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13: 41).

David envisioned all this in his confidence in the justice of God when he exclaimed: "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

**Y**OUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

## FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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*Israel!* To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

Editor: HOWARD B. RAND

## DESTINY

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## THE MARCH OF HISTORY

### CHANGE IN TEMPO

SINCE THE MIDDLE of April this year the whole trend of thought and action in regard to the present international situation has changed. Prior to the shooting down of the U.S. Navy Privateer aircraft by the Russians over the open Baltic Sea, with the loss of ten officers, international conferences were referred to as meetings for the "strengthening of the will for peace." Now these gatherings of the heads of governments have become conferences to "take defensive measures against aggression." We more frequently discover the use of such terms as the United States "war preparations policy." The news reports covering the convening of the London Conference state that the main topic was defense:

"The foreign ministers of France and Britain and America's secretary of state opened a new discussion today of means to strengthen the West against Russia in the Orient and Europe. 'It is recognized that in the present world situation the preservation of peace requires renewed efforts of cooperation on all fields,' a statement said, 'particularly in the building up of an effective defense through the North Atlantic treaty and the strengthening of the economic foundation of the western powers to support these efforts.'

"Defense was the main subject of the three—Secretary of State Dean Acheson, British Foreign Secretary Ernest Bevin and French Foreign Minister Robert Schuman."

No longer are the representatives of governments meeting in an optimistic atmosphere of peace expectations; instead, they gather in a grim mood, facing the reality of impending trouble as they endeavor to devise ways and means to try to prevent the disastrous conflict they recognize is coming.

Because this change in thinking became marked following the Russian unwarranted attack upon our navy plane over the Baltic, it is important to consider the dates called to the attention of DESTINY readers in the article titled "The Fish on the Coals" in DESTINY for January 1950. It was pointed out that from the date of the end of the Ante-Chamber of the Great Pyramid (May 29, 1928) two times 3996 days later was April 15, 1950, a terminal date of marked importance. The bisecting of this period, or the

first 3996 days, terminated on May 8, 1939 when the Duke of Windsor, in a radio broadcast, emphasized the gravity of the situation that ended in war 118 days later when Germany attacked Poland on September 3, 1939.

The situation has again become very grave as a result of the Russian attack upon our unarmed plane and April 12-15, 1950, both important dates as pointed out in the above article, found the United States government framing a strong protest to Russia. The change in the tempo of events and in the general attitude toward Russia after the Baltic incident has become apparent to all who are closely watching developments. The question that naturally arises is this: Will the pattern furnished in 1939 be again repeated in this period of tension? Of one thing we are certain: chronology definitely marks a change in tempo at this time from peace expectations to those of war.

### SERVING MAMMON

WHEN ATTENTION is called to the issue raised by Jesus when He said it is impossible to serve God and Mammon, the average church member's immediate reaction is, "Well, I, for one, do not serve Mammon." Unfortunately, however, few have stopped to analyze what is actually involved in service to Mammon.

As pointed out in "World Rule in the Balance," DESTINY for June 1950, Mammon is the god of greed, wealth and avarice. To serve Mammon is to place the acquisition of wealth ahead of the things of God. Perhaps the most effective barometer for judging whether a man is serving God or Mammon is the use he makes of a seventh of his time and a tenth of his increase (income) which the Law of the Lord requires to be set aside as holy unto God.

Man was given six days in which to work so that he might secure an increase of wealth from his labors. But one day in seven was to be kept free from secular labor; nor was that day to be devoted to the pursuit of personal pleasure or profit in any manner. It was a day to be kept holy unto God.

What are the facts? It is not necessary to go into detail here, for everyone conversant with present conditions is fully aware that the Day of Rest has become a day of profit



and pleasure. Wayside stands, gasoline stations and a variety of commercial enterprises, such as restaurants, ice cream parlors, candy and variety stores, do a flourishing business on the Lord's Day. To all this is added winter and summer sports and party and picnic activities. Gone today are the Sabbaths of our forefathers, in the quiet atmosphere of which their children became acquainted with the story the Bible tells.

But service to Mammon is even more pronounced today in that the Day of Rest has become a day of labor in building and remodeling homes, offices and other places of business. In the beautification of the temples of Mammon, men use the Lord's Day so that Mammon may not suffer loss in trade during the working week. Apropos of a situation that is nation-wide in scope was the recent remodeling of local banks, the repositories for Mammon's wealth. The Day of Rest was used for this work so as to interfere as little as possible with the usual flow of business. Service to Mammon was far more important than service to God, so, at the cost of desecrating the Lord's Day, Mammon's profits were protected. Painters, carpenters, plumbers, in fact all allied trades, are expected to render service to Mammon in the interest of greed and set service of Mammon ahead of service to God when Mammon's profits can be safeguarded by laboring on the Lord's Day.

The most disquieting feature in all this is that Christians have accepted as a matter of fact this service in Mammon's interest and no voice of protest is heard from the pulpits of our land condemning businessmen and all others who thus place Mammon ahead of service to God. Is it because the Church itself is so involved today in Mammon's system that it dares not offend those who hold the purse strings for fear of financial reprisals?

When Mammon is finally overthrown, the weeping and wailing will not be confined to the business world alone, but many church organizations and their members, with their stocks and bonds and other investments, will join with them and lift up their voices in the general chorus of crying and lamentation. But the judgment will be just for, having served Mammon well, they must partake of Mammon's tribulation.

## MORE MUSIC

IN COMMENTING upon the resignation of Edwin Nourse as a member of the Council of Economic advisors to President Truman, *DESTINY* for December 1949 called attention to the fact that his successor, Leon Keyserling, an economic planner who supports the welfare state, presents a brand of economics that is music to the ears of politicians. This appraisal was used as a caption under the photograph of Mr. Keyserling in *Life Magazine* for October 1949.

Today Leon Keyserling is charting the course President Truman is following, with the result that we are rapidly moving toward inflation. The underlying thesis of the Keyserling group of advisors is that too much profit is being made by employers. They argue that wages should be raised and paid out of these profits, without a corresponding rise in prices, and thus give to the people more spending power.

Regardless of the charts being drawn by this advisory board in their endeavor to show the feasibility of their program, the hard facts of experience fully demonstrate that rising wages inevitably beget rising costs of production, which increase in costs is passed on to the purchasing pub-

lic. Another factor being overlooked by Mr. Keyserling and his CIO economic friends is that increased wages for the favored few, classed as organized labor, increase the living costs of multitudes in the white collar group who are without a corresponding equalization in their wages. It also impoverishes millions who have reached the age of retirement and were expecting to live on their past savings. It adversely affects insurance policies, annuities and every type of investment in the future as the vicious inflationary cycle of increased wages, rising costs and deficit spending results in rising living costs passed on to those least able to carry such an extra burden.

The great middle class in the United States, which has exerted a tremendous stabilizing influence upon our national economy throughout our entire history, is today finding it increasingly difficult to make ends meet. If the present economic planners succeed in finally impoverishing this class of our citizens, a total economic eclipse will promptly darken the whole land.

The wrecking crew is busily engaged in undermining the foundations of our domestic security as they endeavor to substitute policies of inflationary spending for former prudence and thriftiness. If we allow them to continue to call the tune, we shall very soon be dancing to the swan song of a dying economy.

## ECONOMIC MERRY-GO-ROUND

IN THE EDITORIAL, "Economic Lifeblood," *DESTINY* for June 1950, it was shown that the fires of tribulation are burning fiercely within the framework of the present world economy as a result of the inflationary trends induced by managed paper currencies. The present creeping inflation also results from deficit financing, brought about by unprecedented government expenditures. Attention was called to Ezekiel's statement (Ez. 28: 18) in which the prophet described the disintegrating forces within the Babylonian-Mammon economy as a consuming fire that would bring about its ultimate destruction. Ray Tucker states in his news column of May 18th:

"The plain fact is that, in the opinion of the Federal Reserve board, there is too much money and credit available, and it is being spent or tapped too plentifully and unwisely. The burden of debt, national and individual, now being piled up, is mountainous. It is far more threatening than the stock market orgy which led to the 1929 crash."

Still further straws in the wind, showing economic trends, are furnished by Mr. Lewis Haney, Professor of Economics, New York University, who writes:

"It is true that, while business is 'good' and the stock market booming, the whole structure of business rests more largely upon credit than ever before, and the stock market shows many of the symptoms of 1928-1929. The key to the whole economic situation lies in inflation, and inflation, in turn, is to be understood only as debt — debt incurred for nonproductive purposes and therefore inevitably subject to liquidation through that form of bankruptcy proceeding which we call 'recession.'"

Referring to bank deposits, Professor Haney states:

"We don't dare use them freely, because if the turnover of deposits and the bank clearings were to rise to normal rates, the prices of all things in strong demand would soar fantastically. In short, we have the bear by the tail. If we let inflation go, we will be devoured. If we hang on, we must allow the inflation to



grow — to increase the debts that cannot and will not be paid, and the deposits that are backed only by the debts (called bonds)."

The Professor then adds that the biggest debtor in the world is our government, stating that, for every dollar it "lends" (mostly gives) or "spends" (mostly wastes), it goes into debt. Then he says:

"As long, then, as we are willing to turn our earnings, representing our productive labor, over to the politicians, whether through heavy discriminatory taxes or through purchase of 'Savings Bonds,' we can keep the inflated structure from collapsing. The probability appears to be that our people will continue to accept their paper dollars without serious question for another year or so. Many will continue to buy 'Savings Bonds' (which are just a sum of paper dollars)."

Politicians are thus creating purchasing power by going into debt without having to pay. But, as with an individual, so with a nation, there comes a day of reckoning when their IOU's will no longer be accepted. In the article, "It Is Harvest Time," *DESTINY* for May 1950, the time of this reckoning is shown to be set to begin during the midsummer of 1950, extending to 1952.

So, as we ride the merry-go-round of borrowing-and-spending-and-borrowing-again, the speed is increasing. It thus becomes only a matter of time when the momentum will become so great that the inevitable will happen. The entire economy itself will fly apart from the effects of centrifugal forces developed by the acceleration in deficit financing and currency depreciation. The politicians have already smashed the governor — a sound monetary system — and the economic merry-go-round is beginning to vibrate under a quickened speed that can only end with its complete disintegration.

## SECOND-TIME FOOLS

IT IS REPORTED that, in commenting upon a man making the same mistake twice, an American Indian remarked, "First time mistake, second time big fool."

In "Thieves and Robbers," *DESTINY* for May 1949, examples of Soviet business methods led to the conclusion:

"The word of Soviet Russia is worthless, her signature meaningless and any agreement she makes is to be broken at will when it is in her own best interests not to honor a contract. In dealing with them men are outside the protection of the law, for the Soviets are a law unto themselves and those who are foolish enough to trust them are victimized and have no redress. As *DESTINY* has continually pointed out, with the type of men now in control there, you cannot do business with Russia."

The fundamental foundation of amiable relationships between persons or nations is honesty. There can be no lasting peace where there is a lack of integrity. In failing to follow the good advice of the Indian, we have again been badly duped in trying to deal honestly with thieves and robbers. Some few years ago, in an exchange of seed with Soviet Russia, it was later found that the seed given us for good seed shipped to Russia had been effectively sterilized and would not germinate. Recently American fur men repeated the same performance, but this time the exchange was made in fur-bearing animals.

Russian fur breeders requested twelve live minks from the United States in exchange for twelve rare sables of prize quality. Thinking that they foresaw profitable busi-

ness, the Americans made the exchange, but when no baby sables were born, the fur breeders investigated and found that all twelve animals furnished by the Russians had been sterilized before they exchanged them for the twelve American minks.

In spite of this pattern of Soviet duplicity, there no doubt are many Americans stupid enough to continue to assume they can trust the Russians and do business with dishonest and treacherous men. So long as such a mentality is in evidence among businessmen in America, the Russians will continue to capitalize upon our stupidity as they have capitalized upon it in the past. Just how many times must we go through such experiences before we learn the lesson the Indian said should have been thoroughly mastered the first time?

## MISLEADING THE LAITY

DR. EDWIN T. DAHLBERG OF Syracuse, New York, a former president of the Northern Baptist Convention, warned the delegates and those in attendance at the 1950 Convention held in Boston this year against "irresponsible statements and misinformation" being circulated that the World Council of Churches and the Federal Council of Churches are Communistic and modernistic. Dr. Dahlberg then said:

"We must take our place in these great co-operative enterprises of the Protestant family. We must take our place side by side with all believing Protestants in the federal and world councils. We must not think in the terms of the Baptist world alone. We must think in the terms of all followers of Jesus Christ."

The inference is clear that Dr. Dahlberg wanted his audience to believe the Federal Council of Churches should be classed as followers of Jesus Christ. But according to Biblical standards, in order to be a follower of Jesus Christ, one must accept all His precepts and believe He is everything He claimed to be. That is to believe that He is the Son of God, God the Son, that He died for the remission of sins and rose again on the third day.

The Federal Council of Churches would naturally elect to the Presidency over its organization men who would voice convictions with which the organization would agree, or else they would not be selected for such a high office. Obviously, therefore, the statements of these officials do give expression to the position taken by the Council and they have declared their disbelief in the virgin birth, in the need of the atonement, questioning the reality of life after death and the existence of God as a Person. Some have even predicted the possibility of a greater than Jesus Christ appearing to give a vision of God more satisfying than He was able to present. The names of officers in the Federal Council of Churches who have made such sweeping statements are given in the documented article titled "A Protestant Monopoly" by C. R. Dickey, *DESTINY* for August 1949. But in spite of these sugar-coated doctrines of atheism, promulgated by the leaders of the Federal Council of Churches of America themselves, Dr. Dahlberg urged the Baptist Convention to give strong financial backing to this organization.

Conspicuous by their absence are specific answers to the charges made against the Federal Council of Churches by those who have investigated the facts. Dr. Dahlberg labels such charges irresponsible, but the failure to present evidence to prove the accusations untrue is in itself deceptive. Perhaps Dr. Dahlberg hopes to lull Baptists to sleep

through statements unsupported by facts, trusting that few will take the trouble to investigate and will accept his words as true. Let the Baptists read the evidence and study the quotations from the utterances and writings of leaders of the Federal Council of Churches, as presented in the article by C. R. Dickey, and then let them ask Dr. Dahlberg to show cause for treating the Federal Council of Churches as other than a modernist fellowship.

As to their Communistic leanings, sufficient evidence is set forth in the same article to support such a contention. Dr. Dahlberg is evidently trying to show this evidence to be in error, but his unsupported denials of such an existing situation are the usual tactics of those who have no answer.

It is Dr. Dahlberg who is making misrepresentations, not those who are pointing to the quotations from the literature of the Federal Council of Churches and to the statements of many of its officers. However, it is not surprising to find the Northern Baptist Convention giving support to the subversive work of the Federal Council when one of their principal speakers was Bishop G. Bromley Oxnam, a former president of the Council. Editorial comment on the Bishop's opposition to the exposure through Congressional investigation of Communistic trends in text books used in schools and colleges was set forth in "A Disturbed Churchman," *DESTINY* for August 1949. Guilt by association has foundation in fact and in law. Can it be that the leaders of the Northern Baptist Convention are themselves tarred with the same brush of liberalism and modernism? If this is the case, then they are not far from the acceptance of the ideological beliefs that have their roots in the soil of Communism, as is the case with the Federal Council of Churches and Bishop Oxnam.

### SATANIC IN ORIGIN

RECENTLY A MINISTER in Great Britain declared that war is not inevitable "if Catholics, Protestants, Jews, agnostics and Communists will get together and say there will be no more war." But we would like to ask a question. How can all those who are represented in these widely diversified groups "get together" on the major issue of war, which involves policies of administration and government, when it has been impossible for them to agree on lesser problems?

The peace of oppression is always possible, at least for a limited time when one group completely dominates the situation. It would be possible to have something resembling peace if all of the above groups would agree to accept the Communist thesis that the followers of Karl Marx are the ones who are truly qualified to rule the earth. For a Communist to consent to any other terms than those advocated by Karl Marx as a pattern for world government would be to repudiate Communism. Actually, there would be no danger of war today if Soviet Russia would cease preparing for world conflict with the objective of forcing upon all peoples its ideology of government.

What this minister and those who think like him have completely lost sight of is the impossibility of eliminating criminals from society through an agreement on the part of law-abiding citizens to enter into a covenant together not to rob their neighbors, steal or commit murder. Just how would this prevent criminals from preying upon society? Yet the minister calls upon all groups throughout the world to say they will not go to war by organizing into resistance groups refusing to bear arms. To follow such a course would disarm peace-loving peoples and prevent them from being

adequately prepared to meet evil aggression when the common criminal becomes an international brigand.

To desire to take a position against war is laudable, but to organize as proposed above is to assume an attitude of indifference toward realities. This minister says he is only giving expression to the teachings of Christ and the fundamental concepts of Christianity in calling upon peace-loving people to take the course he has prescribed. Actually, he is doing no such thing and, in calling upon men and women to disarm in a world of evil men, he manifests a complete lack of understanding of our Lord's teachings. On one occasion Jesus said:

"When a strong man armed keepeth his palace, his goods are in peace." (Luke 11: 21.)

It should be carefully noted that Jesus did not say a strong man *disarmed* would be assured of peace as this minister and the pacifists would have us believe. It is well also to remember that Jesus confirmed the Law of the Lord, under which there are clear and definite instructions for national preparedness to maintain national security in a hostile world. Recognizing that it would be necessary for God's people to oppose evil aggression, the Divine charter provides for this, using the words, "When thou goest forth to war against thine enemies," and then gives specific instructions, not only as to numbering the people for battle, but also outlining how they are to conduct the campaign.

Thus the law presupposes that God's people would have enemies, those who would make war upon them, and provision is made to meet such a contingency, not through disarmament, but by preparedness (see *Digest of the Divine Law*,\* chapter XII, for a full discussion of the Divine instructions regarding war).

John in Revelation beholds the triumphant return of Jesus Christ and exclaims:

"For in justice He declares and wages war." (Rev. 19: 11, *Ferrar Fenton Trans.*)

What have the pacifists to say about this aspect of Jesus Christ declaring and waging war! He is our example and, in the cause of justice to establish righteousness and curb the acts of evil men and nations, we must wage war against criminals within and enemies without. It would be foolhardy to overlook the fact that, as long as there exists in the world ungodly national leaders and heathen peoples bent on evil aggression, we can do nothing less than prepare to resist evil — even to the waging of war.

A day is coming when nations will learn war no more, but this will not be until after Jesus Christ has subdued all His enemies and, as Prince of Peace, takes over the reins of government, compelling all peoples and nations to live in peace. John refers to His coming reign when He will rule the nations with a rod of iron, for only thus will peace be established in the inception of His reign.

Those who purport to speak in the name of Christ in the fashion employed by the minister are actually voicing the policy of the prince of this world — Satan — who hopes to elevate his minions to world rulership. He is preparing the Communists to take over that rule through evil aggression and that task would be a whole lot easier to accomplish if God's people could be disarmed. In the Satanic employment are multitudes of pacifists seeking to accom-

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plish this purpose and it should be carefully noted that they are not working to disarm the Soviets. Unfortunately, numbered among these agents of Satan are many ministers, some of whom are influenced by sentimental appeals to human vanity, and all because they lack a knowledge and understanding of all that the Scriptures teach concerning the need to be prepared to wage war against evil in all of its forms.

### BUDENZ' UNERRING FINGER

UNLESS WE penetrate the smear-laden atmosphere the enemies of truth endeavor to throw around those who are trying to warn the American public of Communist activities in our midst, the true facts will remain hidden. Mr. Louis F. Budenz has rendered valuable service to the country by his disclosures, but he has been denounced by the enemy which has tried its best to disqualify him as a reliable witness in the eyes of the American public.

The Hon. Walter H. Judd, member of the House of Representatives from Minnesota, read into the *Congressional Record* the following article by Charles T. Lucey, as published in the *Washington Daily News* of April 21, 1950:

"There is no blithe laughing off of the testimony of Louis F. Budenz by Government officials who have worked most closely with him since he renounced Communism 5 years ago. They look back over the record and give him credit for solid devotion to facts.

"Time and again the ex-Communist, now teaching at Fordham University in New York, has appeared publicly against the Communists, and repeatedly his testimony has led to court convictions or has been borne out by subsequent events.

"Mr. Budenz was the Government's leading witness in the long New York trial of 11 Communist leaders. For days he sweated under vigorous cross-examination of defense lawyers trying to shake his story. But in the opinion of some who followed the case almost microscopically, they never laid a glove on him.

"This same man earlier had put the finger on Gerhart Eisler as the No. 1 power in United States Communism. Most Americans never had heard of the little commissar — they thought Earl Browder, later tossed out by Moscow, was the chief revolutionary.

"But Mr. Budenz, who held an important Communist command post as managing editor of the party's newspaper, *The Daily Worker*, was able to tell how Mr. Eisler berated and pushed around lesser fry. Mr. Eisler subsequently was convicted for contempt of Congress, skipped the country, and today serves Stalin in the Russian zone of Germany.

"In August 1948, Mr. Budenz testified that it was known among Communist Party officials in New York that Alger Hiss was linked to party affairs.

"Mr. Budenz helped put the finger on Sam Carr, convicted in connection with the operation of the Communist spy ring in Canada.

"He testified against John Santo, secretary-treasurer of the New York City Transport Workers Union — the man brought to New York to organize the subway system for the Commies — in a deportation case that led to Santo's voluntary departure from the United States.

"In that case he knew his past private life was sure to be the target for a smear campaign by the Communists, but he went ahead anyway. Those who know Mr. Budenz well say it has been only after the deepest soul searching that he has decided to tell all he knows about the operations of the Communist Party in this country. When he renounced Communism in 1945, it wasn't a case of suddenly seeing the light, but of prolonged mental struggle within himself.

"It was not so difficult for him, his friends say, to expose the party's top leaders, but it was difficult to disclose facts concerning

personal friends in the Communist movement. But eventually he made his decision on the ground that this had to be done to tell the whole story of what Communism was attempting in this country.

"Mr. Budenz took the step that gave dramatic substance to his renunciation of Communism on October 10, 1945, in St. Patrick's Cathedral in New York. There, with his wife and three daughters, he made the profession of faith that carried him back into the Catholic Church he had left many years before."

The feature that is most disquieting of all in these investigations of the activities of the enemy within is the endeavor on the part of influential individuals to confuse the public and prevent the true facts from becoming known.

### THE OVER-ALL PATTERN

*Human Events* for May 24, 1950, under the title "Bonds Bursting in Air," points to a precarious situation now developing as \$57,000,000,000.00 worth of government savings bonds mature in the next ten years. The crisis will come long before the ten years have run their course:

"Nearly three quarters of a billion dollars worth of 'savings' bonds will mature before December 31; next year the amount doubles; in 1952, it comes to just under \$4 billion; in 1953, it is \$6.8 billion; in 1954, \$8.7 billion; in 1955, \$7.5 billion. During the following five years the claims hold to around \$5 billion each year."

After pointing out the possible detrimental impact all this will have on our economy, *Human Events* expresses some interesting views speculating upon the ultimate outcome. But what is of particular moment to DESTINY readers in this presentation of monetary difficulties through maturing savings bonds is that it is only one portion of the over-all pattern of financial difficulties affecting our economy. The cumulative effect of all the diversified problems is bringing on a major economic crisis destined to reach a critical stage in the very near future.

### THE RECORD STANDS

IT WAS JOB who expressed the wish that his adversary had written a book, for he recognized that such a record would be tangible evidence he could use. Owen Lattimore, accused of Communist leanings, did write a book in which he went on record regarding his attitude toward Communism. His own published statements, therefore, condemn him regardless of the endeavor on the part of the Tydings Senatorial Committee investigating Communism in the State Department to clear him of the charges brought by Senator McCarthy.

The Hon. Lawrence H. Smith, member of the House of Representatives from Wisconsin, states as reported in the *Congressional Record*:

"Owen Lattimore, the target for Joe McCarthy's pot shots, has made his own record on Communism. It has been in print for some time and the Senator has rendered a real public service by turning some light on Lattimore's views. I am including an editorial from the *Chicago Tribune* of April 6 which cites chapter and verse on this State Department's Far East expert. It is fair to imply, after reading the editorial, that Lattimore loves the U.S.S.R. more than the United States of America. He should be removed immediately from any connection with our foreign policy anywhere in the world.

*Lattimore's Vision of Destiny*

"Owen Lattimore, accused by Senator McCarthy as a Soviet



agent who is or has been a member of the Communist Party, is to appear today before a Senate investigating committee. Denials will occasion no surprise. But if Mr. Lattimore is not what Senator McCarthy says he is, then what is he?

"By his own representations and in the belief of Presidents Roosevelt and Truman, Mr. Lattimore is an authority on Asia. Senator McCarthy asserts that the State Department considers him the outstanding authority. Mr. Lattimore is further described as the architect of America's Far Eastern policy — a policy which everywhere has led to American retreat while Russia has been advancing.

"Mr. Lattimore has written widely on these matters. If there are any salient points in his doctrine, they may be reduced to these general propositions:

"(1) That Soviet Russia is a young and vital nation, producing leaders who are "men of destiny," and that the Russian rise to power is fated. On the other hand, America and the west produce mediocrities as leaders, western thought is no longer dynamic, and western nations, however good in intention, are helpless in action.

"(2) That Russia stands for democracy, prosperity, progress, security and freedom in the eyes of Asiatics, but that the West has exhausted its powers of creativeness, has become old and rigid, and, in Asiatic minds, is associated with discredited imperialism.

"(3) That Russia, through inevitable historic force, exercises an irresistible power of attraction over the people of all adjacent territories; that this cannot be called Red imperialism; that it signifies "hope" to the peoples of Asia; and that Soviet methods of expansion deserve careful and respectful study.

"(4) Finally, that there is nothing that we can do about Russia's winning of Asia; that we must keep hands off; that nothing succeeds like success; and that "to be progressive in politics means to be on the side of that which is going up and against that which is going down."

"Mr. Lattimore's outlook may be buttressed by citations from his own works. For example, on point 1:

"Russia appears to be the only nation of the modern world that is "young" enough to have "men of destiny." It creates its Lenin and its Stalin; they follow each other with the certainty of fate. Russia, more than China and more than any nation of the West, is launched on a career of growth, and grow it will, irrespective of the leader. Russia, of all countries, is the one of which it can be said, not only that something new may happen, but that something new is bound to happen." (*Manchuria: Cradle of Conflict*, p. 294.)

"... It cannot be said of American or British politics of the present day that a Harding, a Coolidge, a Hoover, or a Lloyd George, a Baldwin, or a MacDonald, are "men of destiny." ... Our modern tendency to create commissions and delegate committees is a confession of subconscious loss of confidence in the inevitability of our leaders." (*Manchuria: Cradle of Conflict*, pp. 293-294.)

"The specific internationalism of the West, with its characteristics of good will in intention and helplessness in action, is an index of the fact that the civilizations of the West no longer guide the civilization which they created. Yet the old western passion for individualism, responsibility, and assertive control lives on; our leaders only last so long as they can keep up the illusion of controlling the uncontrollable." (*Manchuria: Cradle of Conflict*, p. 293.)

"Point 2:

"To all of these peoples [Asiatics bordering on Russia] the Russians and the Soviet Union have a great power of attraction. In their eyes — rather doubtfully in the eyes of the older generation, more and more clearly in the eyes of the younger generation — the Soviet Union stands for strategic security, economic prosperity, technological progress, miraculous medicine, free education, equality of opportunity, and democracy; a powerful combination." (*Solution in Asia*, p. 139.)

"The truth is that the Russian model of civilization is not built up so high above its foundations that to adapt it to local requirements need postulate extensive sacrifice of essential structural elements. Thus it can offer to any population a model which, while Russian in action, is largely local in structure — whereas both the western and the Chinese models have been so specialized in the course of their own evolution that they are old and rigid, and must handle new material more inconsiderately in order to adapt it to their own requirements. Russian action can therefore more easily accomplish its effects by the dynamic use of converted minorities." (*Manchuria: Cradle of Conflict*, p. 245.)

"There seems to be no conclusion but that the west has exhausted its powers of creativeness." (*Manchuria: Cradle of Conflict*, p. 293.)

"All of the peoples of Asia, each in its degree — the subject colonial peoples and the people of China whose liberty had been encroached on, though not destroyed, by nineteenth century imperialism — were startled into hope, expectation, or political daydreaming by the Russian revolution." (*Solution in Asia*, p. 68.)

"The age of imperialism, though not dead, is withering. The decades of drift are over. We must now set a course. Have we any idea what course to set?" (*Solution in Asia*, p. 55.)

"Point 3:

"Granted the inevitable historic force of the Russian attraction toward the Pacific; granted their reluctance to cooperate with Chinese under Chinese rule, but their proved talent for combination with all kinds of alien elements under their own rule; granted their ability to settle on the land itself, and their superior talent for modernization without corollary subordination to the west — it is difficult not to foresee a steady increase of Russian influence in the region roughly bounded on the south by the Chinese Eastern Railway. It is possible even to foresee actual Russian occupation to an indefinite depth south of the Amur." (*Manchuria: Cradle of Conflict*, pp. 252-253.)

"This "cannot fairly be called Red imperialism." (*The Situation in Asia*.)

"Throughout Asia today there prevails an atmosphere of hope, not of despair. . . . What they see opening up before them is a limitless horizon of hope — the hope of peaceful, constructive activities in free countries, and peaceful cooperation among free peoples." (*The Situation in Asia*, p. 238.)

"Stalin's formula "is so electrifyingly exact that it should be studied with cautious respect." (*The Situation in Asia*.) "It certainly establishes a standard with which other nations must compete if they wish to practice a policy of attraction in Asia. Russo-Mongol relations in Asia, like Russo-Czechoslovak relations in Europe, deserve careful and respectful study." (*The Situation in Asia*.)

"Point 4:

"Clearly the Communist ascendancy had become so decisive that it could not be reversed." (*The Situation in Asia*, p. 151.)

"We must also abandon the stubbornly lingering delusion that we can somehow maintain footholds by supporting rump territories or rump government somewhere south of the Yangtze, or on the coast, or in Formosa." (*The Situation in Asia*, p. 179.) "This was written when the Chinese Communists were north of the Yangtze and controlled only one-third of China."

"To be progressive in politics means to be on the side of that which is going up and against that which is going down." (*The Situation in Asia*.)

"Senator McCarthy suggested that this last statement explains Mr. Lattimore. By his every account, Soviet Russia and Communism are bound to triumph. It is historically inevitable — the Marxian view. So, said the Senator, Mr. Lattimore had chosen his side.

"If the investigating committee finds that Mr. Lattimore is not what Senator McCarthy says he is, will it kindly tell the American people just what he is?"

(Continued to page 240)



# Life, Law, Service

By REV. W. PASCOE GOARD

ANY INTELLIGENT exposition of the Bible must take in three departments of literature. Any intelligent examination of the facts of human life must take in three departments of investigation. It will be found that both the Bible and human life embrace these three departments of study and they are: *Life, Law, Service.*

If we wished to name these departments of the Bible and of human life in technical terms of science, we might call them *Biology, Jurisprudence, Ethics* or, if we desired to name them in the terms of systematic theology, we might term them *Generation and Regeneration, Atonement and Justification, Consecration and Sanctification.* For the purposes of this article, in the language of the daily press and of the man in the street, we prefer to call them *Life, Law, Service.*

## Life

The Biblical scholar and the philosopher have been very busy of late years in the department of life. They have been inquiring as to its origin. Perhaps it is not quite true to say that they have been inquiring. They have been giving the rein to their constructive imagination and preparing and defending a "working hypothesis" explanatory of the origin of human life.

There is an explanation of the origin of life in the first chapters of Genesis, but that explanation rests upon a very awkward statement of fact which is very unpalatable to a large class of philosophical students. It rests upon the fact of the Divine interference of God in the affairs of men and of earth. Many hail the fact with delight. Many shrink from the fact with abhorrence. The latter have exalted the "working hypothesis," which either rules God out of the intimate relationship with the world and men asserted in the first chapters of Genesis, or removes Him so far away that His interest may be discounted.

It would be a very interesting psychological study to trace the basis of that thought-process back to its origin. One item of experimental information might be submitted in the examination of the origin of the

phenomenon. It was the experience of Peter when he caught a real glimpse of God manifest in Jesus Christ, which caused him to cry out, "Depart from me; for I am a sinful man, O Lord" (Luke 5: 8).

Another such item might be submitted of an experimental nature in the realm of psychology. The Prophet Isaiah went to the temple to worship in the ordinary way. There he received an extraordinary revelation of the immediate presence of God. Thus he tells the experience:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6: 1-5.)

This was the cry of the leper under the law. He must cover his lips and cry, "Unclean, unclean!" This we submit is a universal experience of the human race when it comes near to the consciousness of the presence of God. It instinctively desires to move away from the presence or to pray that the presence may depart. The question will be asked, What then of those who wish to draw near to the presence, or to pray the presence to draw near? Are they holier than those who desire to withdraw? Not one whit. The answer is furnished in the continuation of the same experience:

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isa. 6: 6-7.)

Thus is the altar and the atoning sacrifice present, and the effect of its

cleansing fire is to take away the shrinking from the consciousness of the presence of God.

Is it not because of this psychological phenomenon that men have rejected the creation record and the thought of miracle, which seems to indicate too close a supervision of human things by the Lord, and have set up in the place of that record the theory of evolution? The statements of the Bible stand, unchallenged in the realm of fact at this time; and those who have passed by the cleansing fire of the altar love the intimate touch of the Divine hand.

Proceeding from the creation, the formation, the "commanding" and the promised redemption of the man, the Bible leads us to the consideration of the classification of the human species among the various orders of life. He is of the genus man; he is of the family of Adam; he partakes in all things of the Adamic nature, never ascending in the scale of being:

"The first man is of the earth, earthy. . . . As is the earthy, such are they also that are earthy. . . . Flesh and blood cannot inherit the kingdom of God." (I Cor. 15: 47-50.)

The limitations of the Adamic family are clearly set forth. This is argued at length by the Apostle Paul in the second chapter of I Corinthians wherein the Adamic seed is classified as "natural man," as contrasted with the spiritual man:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2: 14.)

The biological classification of man in the Scriptures assigns him to "the kingdom of men." Then comes the statement of the fact of the new birth:

"Except a man be born again, he cannot see the kingdom of God . . . he cannot enter into the kingdom of God." (John 3: 3, 5.)

"But as many as received him, to them gave he power to become the sons of God . . . which were born . . . of God." (John 1: 12-13.)

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3: 1.)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3: 2.)

The biological classification of the regenerated man is just as clear:

"The second man is the Lord from heaven. . . . And as is the heavenly, such are they also that are heavenly. . . . We shall also bear the image of the heavenly." (I Cor. 15: 47-49.)

This in outline is the field of the study of life as we find it in the Bible.

### *Law*

At the very beginning of Adamic experience we find the statement which is absolutely fundamental: "And the Lord God commanded the man" (Gen. 2: 16). As we study the Sacred Record we see that this is the index finger pointing to the moment when the will of God became law for the man.

Neither must we consider that the will of God so expressed was simply empirical; that is to say, dependent upon the individual will of God, aside from the law of God, so that it could be conceivable that He would impose one set of rules upon one family of men and an opposing set upon another family. The command laid upon man at the commencement of Adamic life was the expression of the eternal law of righteousness which is fundamental to all the universe.

The presentation of the dawn of moral consciousness is put with wonderful clearness in the second chapter of the creation story. The first step is, "And the Lord God commanded the man." Thus the law was laid upon and entered into his being. The fact of the moral consciousness is expressed in the statement of the woman:

"We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3: 2-3.)

Now is introduced the tempter, "the shining one," who discounts the command of God, declares that the consequences of disobedience will not materialize, and incites the man to follow his own will rather than obey the will of God. Under the stress of temptation the man and the woman

act under the impulse of their own will against the explicit command of God; thus, they came under the law later expressed in the words, "The soul that sinneth, it shall die" (Ez. 18: 4).

Now follows judgment: the act of disobedience has already precipitated death which, though delayed, from that moment drew near, the sentence of hard labor being imposed upon the man and his descendants in the meantime. It may well be assumed that the sentence to labor was rather a deterrent from crime or sin, to which affluence and unemployed leisure usually contribute, rather than an addition of punishment. In fact, the labor of mankind has furnished him with more enjoyment than all the forms of recreation put together.

Hard labor ending in death seems rather a drab outlook for the Adamic family, but into it there comes the light of the promise of a Redeemer, "The Lamb of God who shall take away the sin of the world, who was slain from before the foundation of the world."

Is all this an allegory, setting forth a beautiful hypothetical law, revealed by an imaginary set of circumstances? The answer is: if the writing itself be an allegory, it is based upon a most tremendous set of experimental facts, and reveals such facts as are known to human experience. It reveals such facts with a most perfect detail, wholly corresponding with experience.

Depending upon the command issued in the garden is the whole of the Divine law kept by Abraham, revealed in code form to Moses, ratified by Jesus in the Sermon on the Mount, operating in our moral consciousness, administered in our courts as the law of the nation, preached and administered as the ordinances of the Church, forcing us to a consciousness of sin before God, and the need of a Daysman to stand between Him and us, as was so graphically expressed by Job.

Depending upon the promise of an atonement was the instituting of the sacrifice of slain animals by Abel, the institution of sacrificial worship of tabernacle and temple and, finally, the great offering of the promised Atonement on the hill called Calvary.

He who looks upon God as morally free to set aside sin by the exercise of individual will does not at all understand; or if he understands, rejects the revelation of the eternal law of right-

eousness by which God governs His own action and that of all His creation, so "that He might be just and the justifier" at one and the same time. Before the law of our land, "to compound a felony" is to become a partaker of the felony. Surely the law of God is not less high in its standard of righteousness than that of men. Therefore, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). Therefore, the Son so loved the world that He declared to the eternal Father:

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40: 6-8.)

Two things stand out here: first, the Father gave His Son, and the Son most gladly offered Himself; secondly, He did so, as did also the Father, because of the fact, "Thy law is in my heart." Both acted in accordance with the eternal law of righteousness. The school which strikes at the doctrine of the Atonement as though it were a heathen God, moved to anger in the extreme by the sins of His people, requiring a sacrifice, and that of His only begotten Son in order to appease His anger and turn away His wrath, demonstrates at least the fact that the eternal law of righteousness, although it may be hidden within their hearts, is not in the least comprehended in their minds. So we have the following:

**THE LAW:** "The soul that sinneth, it shall die." (Ez. 18: 4.)

**THE FACT:** "There is none that doeth good, no, not one." (Rom. 3: 12.)

**THE VERDICT:** "For all have sinned, and come short of the glory of God." (Rom. 3: 23.)

**THE EXECUTION:** "The Lord hath laid on him the iniquity of us all." (Isa. 53: 6.)

**THE RELEASE:** "Therefore being justified by faith, we have peace with God." (Rom. 5: 1.)

**THE RESTORATION:** "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8: 1.)

This is an outline of Divine law as it is manifested in the Scriptures; that law which operates in all the universe of which we form a small unit, and to

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# Looming Shadows

By WILLIAM O. LAY, JR.

*May 22, 1950*

AS MID-1950 NEARS, the Soviet Union inches steadily ahead with its plan of conquest. In the Far East only the Island of Formosa is now left to the Nationalist Government. On other fronts along the periphery of East-West influence tension waxed anew as the Soviets tirelessly probed for weak spots. The May 15 Russian protest to Iran over alleged photographing of the Iranian-Soviet border by American experts fell into this category.

The Atlantic Powers, in far too many cases, continued to meet strokes with plans, deeds with exhortations. The mid-May London meeting of North Atlantic Foreign Ministers created a super-committee which — given time — might weld the West into a powerful unit, militarily and economically. But could even such a closely-knit bloc long endure against a triumphant Soviet Union with the resources of the Far and Middle East behind it? Holding the line against Communism in Europe will avail little if these other strategic areas are lost.

Meanwhile, the Allies decided to pursue what Edgar A. Mowrer termed the "tremendous gamble" that a restored Germany would be "a good international citizen." How the gamble will result is evident from the manner in which 666, 420, 7 x 120 and other ominous time-cycles mark each fateful move as the tussle over Germany's future continued during May. Highest cards in the game are held by the Soviet Union.

The chart will make plain how the events of late April and May link back to important dates of World Wars I and II. Most of the dates noted for May were included on the Advance Date Chart printed in the May 1950 issue of *DESTINY* (page 161). However, additional information included in this later chart provides a more comprehensive summary of the chronological background. This presentation also throws stronger emphasis on the period of May 26-28, 1950 than did the earlier chart.

On April 27 Mr. Herbert Hoover

warned that the United States was "steadily losing ground" to Russia and her allies and was becoming "more and more isolated as the sole contender in the cold war." Mr. Hoover advocated that the United Nations organization be scrapped and a new one established with the Communist countries excluded.

Mr. Hoover's declaration came 1290 days solar after the outbreak of the Greek civil war on September 24-26, 1946. It was on the mean terminal of this 1290 cycle that Soviet fighter planes shot down an unarmed United States Navy patrol plane over the Baltic Sea (near top of chart).

The British Government, on the same April 27 date, granted full diplomatic recognition to the Jewish state of Israel and also formally recognized the annexation of Arab Palestine by the Hashemite Kingdom of Jordan.

At the top of the chart is given data linking April 27 to previous developments affecting the Holy Land. British recognition of the Jewish state came 880 days after the United Nations voted in favor of partitioning Palestine on November 29, 1947. The April 27 date was also 286 plus two days before February 9, 1951. As noted, the latter date will fall 420 plus two days after the Jews moved their government to Jerusalem on December 14, 1949. February 9-10, 1951 will mark the solar terminal of 9 x 1290 days after the November 11, 1918 Armistice.

Intelligence reports that the Russians are developing the East German police into a trained army received confirmation on April 28 when two Communist storm troopers, arrested after wandering into West Berlin, revealed details of the training program they had undergone. Tanks, armored cars, machine guns, grenades and assault rifles were used in daily combat exercises.

Significantly, this revelation came 666 days after the Soviets formally ended Four-Power rule of Berlin on July 1, 1948 (upper center of chart). It was also 666 days lunar before the February 13, 1952 date which falls 2520 days solar after the February 12,

1945 Yalta Conference communique.

Note in passing that it was on an earlier date (April 18, 1950) marked by these two 666 cycles that the United States protested to the Soviet Union over the Baltic plane incident and demanded indemnity.

Also on April 28, the Government of Czechoslovakia accused the American diplomatic mission in Prague of espionage and demanded that the United States cut its staff by two-thirds. Bit by bit the last diplomatic links between the United States and Soviet satellite states are being severed.

As May Day neared, Allied troops in Berlin were placed on "stand-by alert" to cope with any disorders arising from Communist and anti-Communist demonstrations. Meanwhile, orders of the day issued by Russian army and navy chiefs on May Day eve congratulated members of the armed forces on the might of the Soviet Union and called on them to increase their combat skill. The date (April 30) was noted on last month's chart as 1260 days solar after October 30, 1946 and 666 days solar after the June 23, 1948 Warsaw Parley. It is not included on this month's chart.

The Nationalist Government on May 2 conceded that Hainan Island had been abandoned to the Communists. This was 7 x 120 days solar plus two before September 2, 1952. As indicated near the bottom of the chart, the latter date will be 2520 days solar after the Japanese surrender was signed on September 2, 1945. The May 2 event provided yet another "warning" of the ominous Soviet ascendancy in the Far East.

As noted, May 2 was also 1040 days lunar after the July 12, 1947 European Economic Conference which opened 8 x 1290 days solar after the November 11, 1918 Armistice. The nations of Europe hoped to erect a strong economic bulwark against the Soviet threat. But now, after the elapse of the lunar 1040 cycle, the plans are lagging while Soviet aggressiveness mounts.

Indicative of this trend was the statement of General Omar Bradley,



chairman of the Joint Chiefs of Staff, as he urged the House Armed Services Committee to extend the draft act. General Bradley pointed out that, because of Russian pressure, the international situation had materially worsened since January.

A Soviet claim that maintenance of American military bases in Japan violated Allied occupation policies was dismissed as "provocative impertinence" by General Douglas MacArthur on May 4. This was  $7 \times 120$  days solar before September 2, 1952 (near bottom of chart).

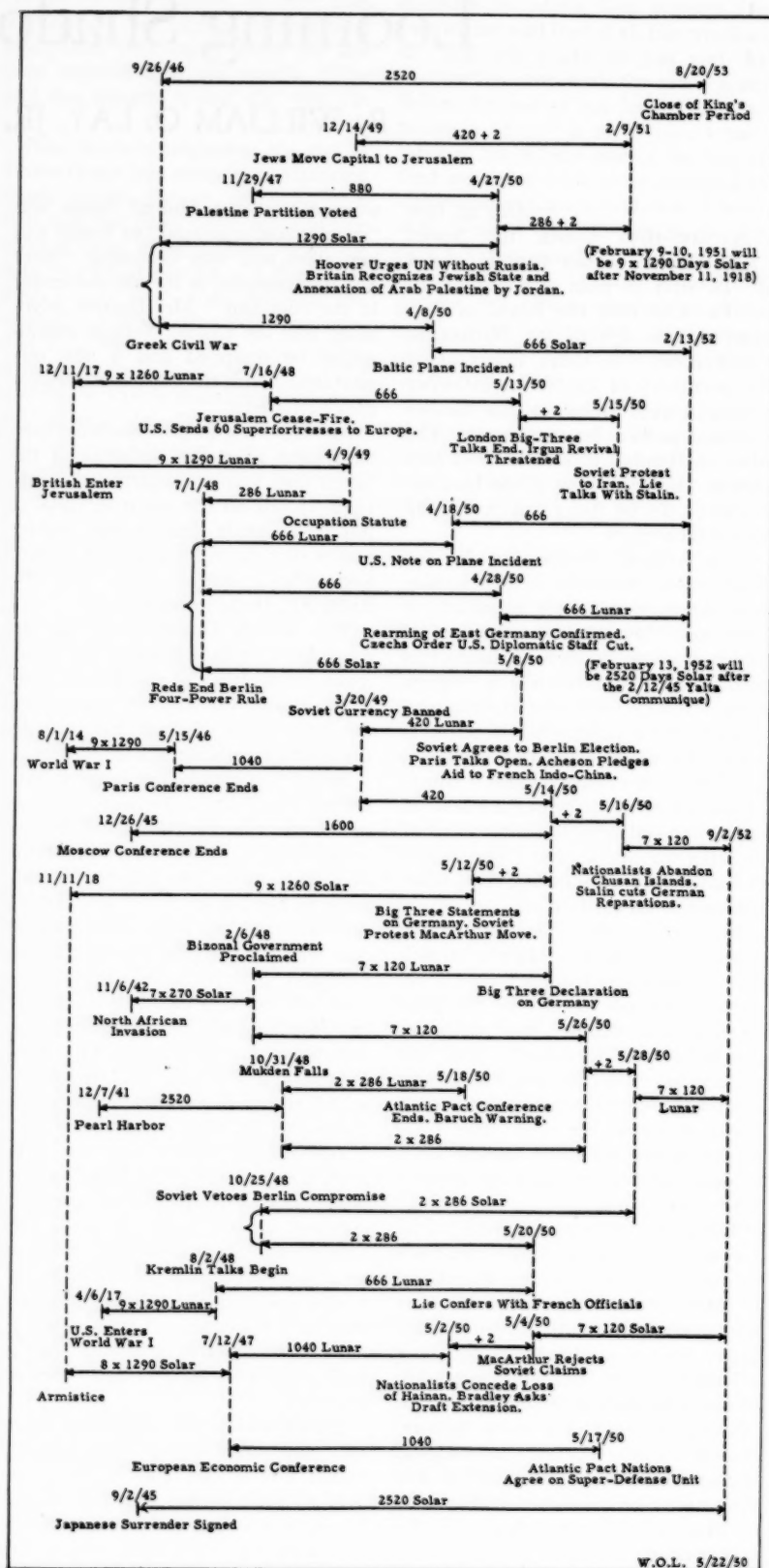
The Soviet Union on May 8 agreed to city-wide elections in Berlin, but attached conditions which would force the Western Powers to scrap the occupation statute operating in West Berlin and to evacuate occupation troops to western Germany. Soviet troops would also be withdrawn, but only to the city's outskirts.

It was significant that the Soviet proposal came 666 days solar after Four-Power rule of Berlin ended on July 1, 1948 and also 420 days lunar after the Western Powers banned the Soviet Eastmark from their zones of Berlin on March 20, 1949 (center of chart).

On the same May 8 date Secretary of State Dean Acheson pledged immediate financial and military aid to French Indo-China. This came at the close of the first full day of conferences between Secretary Acheson and French officials in Paris. Subsequently, however, French and Vietnamese sources in Indo-China expressed fears that the American allocations would be only a "drop of water," insufficient to affect an increasingly precarious situation.

France proposed to establish a virtual economic partnership with Germany in May 9 notes to the United States and five Western European countries. The plan included joint marketing of steel and coal and joint development of export markets. This revolutionary plan was set forth precisely 666 plus two days before March 7, 1952. The latter date falls 2520 days solar after American troops first crossed the Rhine on March 7, 1945 (not charted). The London talks of Big Three Foreign Ministers opened on May 11, 666 days before the same March 7, 1952 date.

Agreement upon a general policy of incorporating Western Germany into Western Europe, economically and politically, was revealed after the sec-





ond day of Big Three discussions in London. This was on May 12, the date which fell 9 x 1260 days solar after the November 11, 1918 Armistice (lower center of chart). The Advance Date Chart in *DESTINY* for May 1950 provides other data relative to May 12, and the text accompanying that chart refers back to additional material on previous charts.

Also on May 12, the Soviet Government protested to Washington that General MacArthur had exceeded his authority as Supreme Commander in Japan in setting up a parole board to consider clemency for sixteen Japanese war criminals.

The London talks of the Big Three Foreign Ministers ended on May 13, the date falling 666 days after July 16, 1948. As noted near the top of the chart, the 1948 date closed a period of 9 x 1260 days lunar after the British entered Jerusalem on December 11, 1917.

Because of the Palestine tie-in of May 13, it is significant that the date brought reports from Tel Aviv that Irgun Zvai Leumi, the Jewish underground terrorist organization, might be revived to fight Hashemite Jordan's annexation of Western Palestine, and to destroy any British forces which might interfere. These stirrings in the outlawed Jewish underground were prompted in part by British recognition of Hashemite Jordan's annexation of Western Palestine, to which reference was made previously.

The Big Three declaration of German policy, made public on May 14, revealed that the Western Allies intended to keep their troops in Germany and refuse to write a peace treaty as long as Soviet policy divided the country. However, Western Germany was to be fully integrated into Western Europe, and gradually freed of controls to the maximum extent possible under the occupation regime. For the first time since the war the role of Western occupying forces was stressed as a means of defense against Russia rather than a police force to hold Germany down.

The exceptional chronological significance of May 14 is shown on the lower center of the chart. It was the third day made perfect of the 9 x 1260 solar cycle terminating on May 12. Also it was 1600 days after the close of the Moscow Conference on December 26, 1945. It fell 420 days after Soviet currency was banned in West Berlin

on March 20, 1949 and 7 x 120 days lunar after proclamation of the bizonal German government on February 6, 1948. The chart indicates how these last two dates link with previous events. Finally, May 14 was 7 x 120 plus two days before September 2, 1952.

On May 15 the Soviet radio revealed a note to Tehran protesting that American experts were assisting the Iranian Government in taking aerial photographs of the Soviet-Iranian frontier. This renewed flare-up of Soviet pressure on Iran came 666 plus two days after the Jerusalem cease-fire of July 16, 1948 (upper half of chart). Events in Iran link closely to Palestine, since any Soviet move in this area would have as its ultimate objective control of the strategic Holy Land territory.

The London conference of Atlantic Pact nations also began on May 15. Meanwhile, United Nations Secretary-General Trygve Lie was on a "Mission to Moscow" aimed at effecting some compromise in the East-West cold war that would save the tottering international organization from the fate of the League of Nations. On May 15 Secretary-General Lie conferred with Soviet Prime Minister Stalin.

The Chinese Communists won a bloodless victory on May 16 when the Nationalist Government completed an evacuation of the Chusan Islands. This left the Nationalists with no bases outside the Formosa bastion. The date was 7 x 120 days before September 2, 1952 (center of chart). Recall that an earlier "warning" of Communist ascendancy in the Far East came on the solar perfected terminal of this 7 x 120 cycle (May 2) when the Nationalists conceded the loss of Hainan.

As the chart indicates, May 16 also related to German events, it falling on the third day made perfect of 1600, 420 and 7 x 120 lunar cycles which connect back to important dates in the struggle for control of the defeated Reich. It was therefore significant that May 16 brought a propaganda gesture by which Stalin halved Soviet reparations demands on Germany. The Germans were given fifteen years to pay the roughly three billion dollars still claimed by Russia. Russian looting of East Germany, however, had proceeded so unremittingly that, as one American State Department official remarked, "There's nothing left to 'reparate.'"

The North Atlantic Foreign Ministers agreed on May 17 to create a super-committee to oversee the defense of the Western world. The committee would supervise both military and economic phases of the defense effort. Significantly, this step was taken exactly 1040 days after the European Economic Conference opened on July 12, 1947 (bottom of chart).

The Atlantic Pact nations concluded their London conferences on May 18 as they ordered their new central command to implement swiftly the defense plan for Western Europe. The task is one of great complexity, and if the committee succeeds in the available time, it must act much more vigorously than the Western Powers have heretofore.

Pertinently, on the same May 18 date Mr. Bernard M. Baruch warned that Soviet mobilization readiness surpassed that of the United States. Pointing out that the only war plan any aggressor could have would be to overwhelm the United States during that "too little and too late" period when its military power was still "on order," Mr. Baruch stated:

"We still talk 'total diplomacy' without totalling what the whole of the peace-making requires in all parts of the globe — not just in one area.

"We continue to dissipate our resources without decision."

Note on the lower center of the chart that May 18 fell 2 x 286 days lunar after the fall of Mukden on October 31, 1948. The mean terminal of the cycle touches the important period of May 26-28, 1950.

United Nations Secretary-General Trygve Lie, returning from Moscow, conferred with French officials on May 20. This was the first opportunity Western leaders had of learning what, if any, new diplomatic moves in the cold war the Soviets would attempt through United Nations intermediation.

As noted near the bottom of the chart, May 20 was both 666 days lunar after Kremlin talks on the Berlin issue opened on August 2, 1948 and 2 x 286 days after the Soviet vetoed the Berlin compromise proposals of the United Nations on October 25, 1948.

Unmistakable now is the swifter pace of events as they gather momentum in their sweep toward the imminent culminating crisis in human affairs. An editorial in the *Washington Post* of Washington, D. C. on May 22

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# A Vision Coming True?

WRITING FROM Rome, Karl H. von Wiegand stated in his news dispatch of May 28th:

"The battlefield will be the United States, not Western Europe, if war comes. That is the prediction and report that is being spread through Soviet and Communist channels in the Soviet East German republic, according to reliable information that has reached certain quarters in Rome. It may be propaganda, but there may be such ideas and plans in Moscow, just as in Washington it is planned to carry the war deep into Russia and Siberia."

For many years we have been familiar with reprints of George Washington's vision, the earliest being published in 1859 A.D. DESTINY first published this vision in July 1931 and again in DESTINY for August 1940. Mr. von Wiegand's comment that, if war comes, the United States will be the battlefield brings to mind the warning given. The vision itself is self-explanatory and, as it will be seen, rests upon the testimony of two individuals—Anthony Sherman and Wesley Bradshaw. It will be noticed that Anthony Sherman was the only living person at that time, to whom George Washington told the vision. Calculation shows that Sherman was then about eighteen years old and that he lived to attain the age of 99 years to tell about it just before the opening of the Great Rebellion, the second peril mentioned by the angel.

Following is the vision itself, related by Wesley Bradshaw as it was told to him by Anthony Sherman, reprinted from Professor Totten's *Our Race Leaflet* for September 1898:

The last time I ever saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was then ninety-nine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall which he had come to look upon once more before he was gathered home.

"Let us go into the hall," he said. "I want to tell you an incident of Washington's life—one which no one alone knows of except myself; and, if you live, you will before long see it verified. Mark the prediction, you will see it verified."

"From the opening of the Revolu-

tion we experienced all phases of fortune, now good and now ill, one time victorious, and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through those dark days of tribulation. One day, I remember it well, the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation of about a half hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to

address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move, all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark shadowy being like an angel standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For awhile it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving

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# REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

*London, June 1 (By Cable)*

LAST MONTH we gave a description of the unnecessary drift towards an avoidable catastrophe. Most observers feel that a clearer presentation of the whole picture is necessary if public opinion is to be aroused in time for action. If the public exerts its influence, a policy can still be adopted which will sharply turn the threatened course of events.

A recent visitor to Washington, who is a world traveller of great political experience, wrote: "After only three days in Washington — but having had many high contacts — I am simply horrified at what I find. The deterioration is clear. The lack of policy, or even a simple positive idea towards meeting the Russian advance, reminds me of France in the last days of Daladier. There is no policy for the Middle East, Central or East Asia. Only a few soldiers are alert and realistic and they are getting desperate."

An American citizen, who belongs to an international banking family of historic fame, recently invited the Editor of *Intelligence Digest* to dinner, when he gave a description of a visit to London. This is what he said: "I have seen people at the Bank, an official at the Foreign Office and many others. I got the impression from everyone that the attitude in London is: 'Exactly so; we know about the situation well enough — but what can Britain do? Russia has already got away with so much, she will get away with still more, but what can we do?'" The general sum of opinions gathered in many quarters suggests that these two simple reports accurately describe things.

## *London Conference*

The recent London Conference was leaderless. All competent observers were shocked. Mr. Dean Acheson lacked influence with his colleagues, because his position at home was considered doubtful. M. Schuman was hampered by his country's weakness. Mr. Bevin, an extremely sick man, had difficulty at times in keeping awake and failed to grasp some points of primary importance. Yet this is a time for first-class leadership.

The overwhelming need, however, is for an over-all strategy to which all the needed recourses are devoted. It is urged by observers almost everywhere that nothing else will contain Russia — and only containment for a period of at least ten years, during which the maximum political effort is exerted, will provide the chance of permanently reducing the danger of Russia and Marxism without war.

More and more commentators are now, at this gravely late hour, saying that at present there seems to be neither a satisfactory strategy of general containment nor the faintest idea of how to settle the Soviet question permanently. Those responsible at the technical levels think it almost inconceivable that the public will allow this to continue, for, after all, the facts are clear enough. Some people, of

course, say they prefer not to know the facts, because they make too gloomy a picture. Others say they can do nothing about it. A few deny any interest in world affairs, though events will not leave them untouched, however hard they try to escape. It is being argued that those who dislike gloomy facts must be persuaded that the dark outcome they fear can only be averted by a quick and effective facing of the worst possibilities. Those who say they can do nothing must be reminded that the influence of the individual is far greater than he can measure. Those who seek to escape through lack of interest must be reminded that they will suffer both the consequences of the crisis and the censure of their contemporaries if their escapism is not changed into action.

## *Russian Calculation*

Russia thinks that certain developments favor her prospects: 1) Confusion of thought and consequent lack of policy amongst her opponents; 2) Large-scale spending, forced upon Russia's opponents, which may prove haphazard and unproductive of either true containment or a solution. This, the Russians think, must in time undermine our economic system; 3) The fifth column, which, they claim, is on a far bigger scale than anything the Germans ever dreamed of. It is; and 4) Change in the use and meaning of sea power. In connection with this, much more should be said. Russia knows the maritime powers had an immense advantage over the continental land mass until: a) the atomic bomb was developed; b) the submarine again got ahead of defense; and c) the guided missile was developed.

The Russians think that their land mass is far more invulnerable than the system of Napoleonic France, that of the Central Powers of the 1914-18 war or Hitler's Europe. Moreover, the Soviet Government thinks that, as more and more territory is added to their system, the vulnerability of the home land mass becomes still less. They think that the bomber may have found its match and that the days of mass attacks may be over. They reckon on the long flight over heavily defended territory, the latest anti-aircraft devices (cosmic rays, etc.), the fact that very many of their vital centers are not yet precisely mapped and the weather conditions which, in some respects, favor the defense of Russia. Whether, however, the jet aircraft will be overcome by the latest defense remains to be seen. Already an atom bomb has been developed for this type of aircraft, and some observers think it is possible that Russia may have a tougher defense problem than has hitherto seemed possible.

It is these reckonings which explain Russia's whole policy. The Kremlin seems to think that, if left alone long enough to make this threat powerful, the Atlantic allies will not dare risk war and that, in consequence, Russia will be able to expand when she wishes without any opposition. That expansion is planned to include some of the



richest territories in the Near and Far East. The rest is to follow as a result of political disintegration.

That is the broad idea. The threat to our ports by atom bomb-carrying submarines is possibly not meant actually to be brought into action; it may be meant only to pin us down or to silence us. Whether such plans have a chance of success or not is, of course, a matter of opinion. At that point the realm of fact is left for that of speculation. The facts, without any speculation at all, suggest, however, the gravity of this prospect and make a global counter-strategy imperative. It is useless to plunge here and there into a local effort to stop a tactical threat. Russia's strategy is global. The best experts are convinced of that. Only a complete strategy can answer it and the opinion is held that at present there is not one.

### *Africa*

Africa is the only land mass that successfully could be opposed to the Soviet Empire in a long war, or that would form an invulnerable continent which, when defended with the maximum determination, could never be defeated or overrun. With Africa developed as the main Atlantic strategic position, Russia would lose all chance of ever gaining a world decision in her favor and, thus, whatever other gains she made, they would not provide her primary and urgent needs in time of war, *viz.*: early elimination of resistance.

### *Other Developments*

The experts think that far more money, technical skill and effort must be devoted to anti-submarine defense. It is important that the submarine should be checked, for it now presents by far the greatest single menace to the Atlantic Powers and their war-making or defense capacity.

Up to now there has been considerable effort to stop local dangers in Europe, almost total neglect of East Asia, some local effort in the Near and Middle East, but no over-all plan whatsoever. As to political warfare, this vital weapon is still being discussed in theory, although the last days suitable for effective action are swiftly passing. Political warfare without an effective global strategy of containment would, nevertheless, prove useless.

A special observer who has been personally within a very short distance of the actual areas involved reports that, although Russia has considerable forces on the Turkish and Azerbaijan frontiers, much more important concentrations are being prepared in the area between the east shores of the Caspian and the Afghan-Persian-Russian frontier. It is now known that in case of war an airborne invasion of Persia, Iraq and Turkey from that jumping off point is part of the Russian staff plan. The idea is to turn the whole Middle East defense line. This information comes from sources proved to be most reliable over many years. Its importance cannot be exaggerated.

### *Guatemala*

The geographic situation of Guatemala is such that it has a direct and close bearing on the security of the Panama Canal. The best opinion holds that failure to appreciate the dangerous conspiracy that is rapidly maturing will seriously endanger the strategically vital canal zone and, with it, the safety of the U.S.A.

Even the economic influence of the U.S.A. is waning. Left wing influences in the State Department have cer-

tainly made a thorough job of discrediting their own country. The Guatemalan authorities now have the feeling that the U.S. will swallow almost anything.

Soviet directives reach Guatemala through CTAL agents, some one of whom arrives at least once a week. The orders come from the Soviet Embassy in Mexico City and, in certain cases, the Czech Legation.

In August 1949 we reported: "Russia has a powerful short-wave transmitter in Guatemala which is used for sending intelligence direct to Moscow. Special agents are known to disembark at Guatemalan ports and it is thought that there is at least one secret submarine refuelling base." This called forth an uproar of denials. We now know that the submarine base to which we referred was up the coast, north of Puerto Barrios, in an area long ago used by pirates. It was camouflaged as a fishing enterprise run by some Spaniards. The week after our report appeared all the installations were dismantled and the base abandoned. Since then new plans have been made. The base is to be re-established on the Pacific Coast, in the province of Santa Rosa, not far from the border of Jutiapa and the mouth of the Rio Margarita. By the coast there is a canal, on the seaward side of which there are some dunes. The whole area is slightly marshy. A base is to be made there for fuel, food supplies and landings. It is to be under the guise of a new fishing company. In order to survey the place, Soviet submarines visited it on March 19 and 24 and April 6. It will be interesting to see how far these plans are pushed now.

In different parts of the country there are four short-wave transmitters. They are not regularly used except for testing. They are being kept against urgent need. Over a million dollars' worth of arms have recently reached the Caribbean area.

### *Malaya*

The original Chinese Communist plan for revolution in Malaya was briefly this. At a given signal, all up-country Europeans were to be eliminated, and insurrection forces were then to be concentrated on the European controlled towns. The Chinese Communists calculated that they could successfully complete the whole of this plan within three months. They thought that political friction between Britain and the U.S.S.R. would make a British reconquest of Malaya impossible. The plan failed as a result of poor leadership and lack of co-ordination between the Communist organizations in China and Malaya. Today, however, the whole position is radically changed. Within the last few months there have been definite signs of co-ordinated action on the part of the Communist forces. Leadership has become much more efficient. The whole situation has sharply deteriorated.

The situation in Malaya was not only unsatisfactory but extremely dangerous. So serious is the present state of affairs that some observers think that, without far greater effort, Malaya cannot be held for more than another nine months.

The foregoing is the fifty-seventh presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

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# The Christian Era in Prophecy

By HOWARD B. RAND

CHRISTIAN LEADERS and church members today have to a great extent turned away from the fundamental precepts and doctrines of the early Christian Church. They have neglected prophecy particularly — a subject that stirred the imagination of the early Church fathers. Above all, Christians today largely ignore the one outstanding fact of New Testament teaching — the expectancy of the Second Coming of Jesus Christ to earth. Church leaders are mostly silent about this subject, yet the entire New Testament message is predicated upon the certainty of our Lord's triumphant return at the end of the Christian era. Not only has there been a conspiracy of silence regarding our Lord's return to earth again, but the very doctrines of modern Christianity rest upon such a foundation of skepticism that today, within the Church itself, there exists universal disbelief in the testimony of the prophets, the apostles and the teachings of the early fathers of the Church. The declarations of Jesus Christ Himself are often made to appear to contradict His predicted future return.

This very state of unbelief within the Church itself was also foretold, for just such a widespread apostasy was to be in evidence just before His triumphant return to earth again. Nearly two thousand years ago Peter spoke of the scoffers who would belittle the possibility of the Second Advent of Jesus Christ:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3: 3-4.)

But even those church leaders who today refuse to teach the blessed hope of the early Church, if they are at all honest, are compelled to admit that such a return was the general expectancy among the early apostolic fellowship. This was because Jesus Christ Himself spoke of it and was also due to the fact that the message of the two men in white apparel, who stood by

when Jesus ascended, was unmistakably clear:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

But to justify their own lack of faith, the modernists contend that either Jesus was mistaken or the disciples in their sorrow wrongly interpreted His words, and what they were afterward told, according to their own desire and hope.

Nevertheless, an examination of the records of the Christian Era, as the march of history has fulfilled prophecy, proves how wrong present-day church leaders and members are in their refusal to accept as fact all the teachings of the Scriptures. The activities of the followers of our Lord have pursued a definite pattern and, in accordance with the ancient predictions, the day is now at hand for the fulfillment of the hope of the fathers of the early Church — the triumphant return of Jesus Christ to this earth.

Prophets, apostles and the Lord Himself outlined the coming events of the Christian Era and also gave the order of activity as the Church carried out its mission. This was set down as a permanent record in the Scriptures and the fact that world history has accurately followed this outline so far is evidence in behalf of the veracity of the Bible that must be reckoned with. Actually, the history of the persecutions and troubles of the Christian Church, its missionary efforts and the events that would bring the age to its close were all foretold for the instruction and guidance of those who were to be led of the Spirit of the Lord to proclaim the Gospel.

Briefly, the outline of events to come during the Christian Era may be summarized as follows: 1st) Following the birth of the Christian Church, a period of persecution would arise, with many dying a martyr's death. Then, at the end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur. 2nd) After many years of trial and persecution, the Church would

enter upon a period of world-wide evangelistic activity and the Gospel of Salvation would be carried to the ends of the earth. 3rd) This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the Scriptures as believed and taught by the early Church fathers. 4th) During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations *as a witness only*, announcing that the end of the age is at hand. 5th) With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations, men's hearts failing them for fear of what was coming upon the earth. The severity of judgment was to become so great that, except for Divine intervention, all life would be destroyed. 6th) Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy would be broken, with men and women turning to God for deliverance. 7th) The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the Throne of His father David and reign over the House of Jacob forever. 8th) The Kingdom Age would then commence, with righteousness and peace eventually established throughout the whole earth, and all nations ready to obey the Lord.

The question naturally arises: Does the history of the last two thousand years bear out this order of activity? If it does, then the only logical conclusion to draw is that the events yet remaining on the agenda will see as accurate a fulfillment as those which have already become history. If our perusal of history establishes these facts, then the true Spirit-filled Christian should be living today in a spirit of exalted expectancy, despite the fact of a general indifference so extant among Christian leaders and church members. Let us analyze this order of events and check each one against the facts of history.

1st) Following the birth of the Church, a period of persecution would arise with many dying a martyr's death. Then, at the

*end of the age, following a period of intensive evangelism, another, though shorter, period of martyrdom would occur.*

Subsequent to the crucifixion, resurrection and ascension of Jesus Christ our Lord, the Christian Church was born at Pentecost. The actual time of the birth of the Church was one week after the Ascension. The disciples were instructed by Jesus to tarry at Jerusalem until they were endued with power from on high. It was at this first Pentecost that the Holy Spirit descended and power was given to the Church for the work that lay ahead.

Beginning at Jerusalem and extending into an ever-widening field, the disciples carried the glad tidings of the Gospel of Salvation to every creature as Jesus had commanded them to do. But He also forewarned His followers that they would experience affliction and trouble in the work of carrying out His commission. That such persecution would start immediately is made clear from Jesus' warning:

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22.)

He commented upon the attitude those who were persecuted are to take:

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11-12.)

Later Peter addressed a message of comfort to suffering Christians who, from the commencement of their witnessing, were victims of persecution:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4: 12-13.)

History reveals that persecution arose against the followers of our Lord from the very inception of the establishment of the Church. For many centuries the true followers of our Lord were subject to vicious persecution and suffering, as they bore testimony to the Gospel story and remained faithful to His Word. Many, many Christians suffered death at the hands of evil men.

Stephen was the first martyr, stoned to death by an infuriated Jewish mob

as a result of his testimony, when he stated that his persecutors were responsible for the death of Jesus Christ, having betrayed and murdered Him. The first Christian martyr died the very next year following the birth of the Church, and with his death the first period of martyrs began. The account states that, as a result of the death of Stephen, great persecution arose against the Church that day in Jerusalem and the Christians were scattered abroad, although the apostles remained in the city.

Following the Jewish persecution of the followers of our Lord, the fury of a pagan persecution continued against the primitive Church until the time of Constantine the Great. Even with the decline of paganism the persecution of Christians did not cease. The record of torture and violent death inflicted upon followers of our Lord during the long years of the inquisition is clearly set forth in the well-known book, *Fox's Martyrs*. During this period of the inquisition, hundreds of thousands of Christians went to untimely deaths. Thus, history amply demonstrates the accuracy of the fulfillment of this foretold persecution of the followers of Jesus Christ.

Men have assumed that, with the enlightenment of the nineteenth and twentieth centuries, the cruel persecutions of the past would never again be visited upon Christians. But John in Revelation was shown differently. Although nearly a hundred million men and women died violent deaths because of their faith in Jesus Christ during the long years of persecution, often referred to as the Dark Ages, yet prophetic reference is also made to a time of intensified persecution to follow the period of evangelism. This persecution was to coincide with the closing scenes of the present age. Reference to it is made in the statement addressed to the souls of those slain in the past when they are told:

"They should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6: 11.)

The era of intensive evangelism ended with the beginning of World War I. With the close of that war there arose in Russia atheistic, tyrannical leaders who have victimized, tortured and murdered countless millions of God-fearing men and women in this supposedly enlightened age. Thus, the prophecy of a final phase of persecu-

tion to afflict Christian men and women at the close of the Christian dispensation is being fulfilled in the activities of the Bolsheviks, carried on today behind the iron curtain.

The "little season" is now nearing its end, during which the Soviets have persecuted and killed "in like manner"; that is, with devices comparable in their results to the methods used in the inquisition. The martyrs of the present day join the martyrs of the past and together they await the day of resurrection. It is particularly significant that the tyrannical leaders of godless Communism have studied the records of the persecutions of the Dark Ages so that they may learn about the cruel methods of torture then used upon Christians. Improving upon what they learned, they have invented additional diabolical ways to bring pain and suffering to the human body and mind.

The age of the martyrs, that began with the death of Stephen, is now coming to its final termination with the death of many behind the iron curtain and in other lands where the power to persecute extends.

*2nd) After many years of trial and persecution the Church would enter upon a period of world-wide evangelistic activity and the Gospel of Salvation would be carried to the ends of the earth.*

The pattern of persecution was fulfilled in every detail, but no less extensive were the fruits of evangelism, which were to become world-wide by the end of the age. While these two aspects of Christian experience may seem to have opposed each other, yet, significantly, they were very closely interrelated. Tertullian, converted to Christianity about 190 A.D., spoke words of prophetic import when he said in his work called *Apologeticus*: "The blood of the martyrs is the seed of the Church."

Just before His ascension Jesus told His disciples:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

Following Pentecost the disciples began their work of evangelism, starting at Jerusalem and spreading out in an ever-increasing crescendo of activity until, following the close of the period represented by the Church in Sardis (1529 A.D. to 1789 A.D.; Rev. 3: 1-6), which closed the era of great persecu-

tion, Christianity passed out from under spiritual and physical bondage. In the midst of the activities of the Sardis Church period the Reformation began and, following that phase of Church activity, came the period of the Church in Philadelphia (Rev. 3: 7-13). This Church period (1789 A.D. to 1914 A.D.) gave birth to extensive world-wide missionary activities. The open door was set before the Church of Philadelphia period and during the years of its missionary efforts the Scriptures were published in more than one thousand different languages (see *Study in Revelation*,\* page 17).

The nineteenth century saw world-wide evangelism rise to its zenith, with the open Bible dispelling the darkness of prejudice and superstition which had enslaved mankind. During the period following the Reformation, a factor contributing largely to the progress of evangelism was the appearance of the major Protestant denominations. The differences over doctrine which split the Christian fellowship apart and brought these denominational groups into being might at first thought appear to have been another disunifying element which would retard the work of the Church. On the contrary, however, they accomplished a scattering abroad of the seeds of truth and furnished a wider scope for the propagation of the Gospel.

Thus, beginning at Jerusalem with those who were witnesses of His resurrection, and extending down through the years to the nineteenth century, the glad tidings of the Gospel were literally carried to the ends of the earth by consecrated men and women in fulfillment of our Lord's commandment.

3rd) *This period of evangelistic activity would be followed by a general apostasy, a falling away from the fundamental truths of the Scriptures as believed and taught by the early Church fathers.*

Higher criticism was born in the German schools of learning in the middle of the nineteenth century and the poison of skepticism and unbelief it engendered began to spread until today it has infected the entire Christian world. Jesus declared that, just prior to the close of the present age, the unbelief of Noah's time and the days of Lot would be in evidence in the Christian world:

"Our generation is a generation witnessing the greatest apostasy the world has

\*\$3.50 postpaid. Destiny Publishers, Haverhill, Mass.

ever known — with only one exception, perhaps, that the extent to which lack of faith was in evidence on earth in the time of Noah has not been exceeded. Jesus said the two 'days' would be similar in this respect. We may be living in a day of wealthy and magnificent churches, with extensive welfare programs and profound conferences, but, insofar as the Bible is concerned, it has become a closed book to the understanding of the modern theologian who denies the need of the atonement, refuses to accept the fact of the virgin birth, disbelieves in miracles and discounts the historical records and prophecies of the Old Testament while questioning much that is recorded in the New. The Angel rightly informed Daniel that these men have gone raving mad, for they are accepting the doctrines of devils in the place of the Words of Life." (*Study in Daniel*,\* pages 361-362.)

In the midst of this final great apostasy the Times of the Gentiles began to end. But because of the lack of understanding concerning the messages of the prophets of the Bible, Christian leaders and church members have been as blind to the meaning of the signs of the times as the generation was nearly two thousand years ago when Jesus Christ stood in their midst and they failed to recognize the presence of their Messiah among them.

4th) *During this time of apostasy the Gospel of the Kingdom would be proclaimed to all nations as a witness only, announcing that the end of the age is at hand.*

The national phase of the Gospel, as distinct from that of personal salvation, was to be proclaimed to the House of Israel and become not more than a witness to the nations around them:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14.)

Smith and Goodspeed render this:

"And this good news of the kingdom will be preached all over the world, to testify to all the heathen, and then the end will come."

Ferrar Fenton translates it:

"The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come."

Speaking of the promulgation of the Gospel of the Kingdom to the House of Israel, our Lord made a statement concerning this phase of activity which cannot be said of the Gospel of salvation:

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"Ye shall not have gone over the cities of Israel, till the Son of man be come." (Matt. 10: 23.)

Smith and Goodspeed translate this statement:

"I tell you, you will not have gone through all the towns of Israel before the Son of Man arrives."

Ferrar Fenton renders it:

"I assure you that you will not have completed the cities of Israel until the Son of Man comes."

The Gospel of salvation has been taken into every city, town and hamlet in all Israel lands, besides having been preached to the ends of the earth. But the message of the Kingdom of God, including the necessity to restore the administration of righteousness under the commandments, statutes and judgments of the Law of the Lord, has not been so extensively proclaimed. The Kingdom evangel is primarily a message for the House of Israel because it embodies the announcement of the identity of God's people in the world today. This proclamation has gone out to all nations as a witness only, with the result that the identity of the Anglo-Saxon-Celtic peoples with the House of Israel is known. But it has not been accepted as a fact by all nations, nor have any of them acted upon this revelation as they would if they sincerely took its implications to heart. That will come later on.

Again, because Christian leaders and church members in Israel lands lack an understanding of the full significance of the Gospel of the Kingdom, they have failed to recognize that this proclamation is the Elijah message that was to go out at the end of the age, just prior to the events of the great and terrible Day of the Lord.\* The purpose of that message is set forth in Malachi 4: 4-6, in which the prophet calls upon the people to remember the law and confirm the facts of prophecy and history that will cause modern Israel to look to their origin and, by acknowledging their identity with Israel of old, reassert the authenticity and truth of the Word of God. This is the one message that will arouse the people out of their spiritual apathy and cause them to turn wholeheartedly to the Lord. It will prove the Bible to be true and de-

\*See *Documentary Studies*, Vol. I, "The Kingdom of God is at Hand," page 68. \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.



stroy the great apostasy that is blighting all Christendom today.

Isaiah the Prophet declared that when the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him (Isa. 59: 19). Is this standard the ensign to which the prophet referred when he prophesied:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11: 12.)

Regardless of the exact sign that will bring about the dispersal of the enemy that has come in like a flood, we are informed that at that time, "The Redeemer shall come to Zion" (Isa. 59: 20). Since the Kingdom evangel was the final gospel to be declared just prior to the end of the age, involved in its proclamation is the message that will undermine and destroy the foundation on which the great apostasy has established itself.

*5th) With the approach of the end of the age, distress, perplexity and trouble were to afflict all nations, men's hearts failing them for fear of what was coming upon the earth. The severity of judgment was to become so great that, except for Divine intervention, all life would be destroyed.*

Without exception all the prophets, Jesus Christ and His apostles prophesied that, as the age came to a close, the accompanying events would bring despair to all men for fear of coming annihilation. Prophesying of that time, Jeremiah states:

"We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30: 5-7.)

Joel also exclaimed:

"For the day of the Lord is great and very terrible; and who can abide it?" (Joel 2: 11.)

Amos, speaking of that Day, condemns those who are looking forward to it when he says:

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light." (Amos 5: 18.)

Many other passages could be quoted from the prophets, which clearly indicate the Day of the Lord to be a time

of trouble to come at the close of the age, bringing fear and trembling to all mankind.

John, Peter and Paul, along with other apostles, gave additional facts and details concerning the events to bring the present age to its close. Jesus had previously spoken words of warning concerning this time of tribulation and He climaxed His remarks with a pronouncement that was direful in its implications, yet at the same time conveying hope to His faithful followers:

"Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24: 22.)

These predictions have altogether formed the pattern of belief of centuries by the Christian Church. But now that the day has arrived when fulfillment is to take place, an apostatized Church has become an unbelieving Church. Yet, ironically enough, with the advent of the atomic age, atheists are now unwittingly adding their testimony to the accuracy of the fulfillment of these ancient forecasts. Scientists, many of whom are agnostics, are confirming the possibility of total destruction of the earth and all of its inhabitants. Men are living in fear and the words of Jesus Christ are being literally fulfilled in our generation:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21: 26.)

Following this statement of universal fear, Jesus gives the reason why men will be afraid in His statement, "For the powers of heaven shall be shaken." The reference here is to the unlocking of the secrets of the atom and the destructive uses to which this knowledge is put is responsible for this fear. In a discussion of the meaning of this expression, it was pointed out in the article titled "The Release of Atomic Energy" that the very powers to which Jesus referred were shaken.\*

But, in spite of widespread unbelief, there is a stirring among the people, so the next foretold event will soon take place.

*6th) Facing overwhelming disaster, but having miraculous evidence of the presence of Divine help, the backbone of the great apostasy will be broken, with men and women turning to God for deliverance.*

Following the prediction of the shak-

ing of the powers of heaven, Jesus declared:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." (Matt. 24: 30.)

The effects of the appearing of this Sign of the Son of man in heaven were suggested in an article titled "The Sign of the Son of Man in Heaven," DESTINY for February 1949.\* The following paragraphs are taken from this article:

"Of this we can be certain: it is to be the signal that will awaken a skeptical world to the realization that the second advent of our Lord is at hand. The effect of the appearing of this sign, or signal, will be to cause great consternation and mourning among the earth's inhabitants and, in the order of events, its appearance is timed to occur after the shaking of the powers of heaven."

"Jesus Himself had much to say about the events which would indicate the time of His return and Paul makes the events preceding that return, and the return itself, the subject of many of his exhortations. Contrary to much of our present-day church teaching, the primary expectancy of the early fathers of the Church revolved around the hope of the restoration of the administration of the perfect, equitable and altogether just laws of the Kingdom of God under the benevolent administration of Jesus Christ Himself."

"It is appalling to note how far away from this expectation modern Christianity has retreated. The zeal these great truths gave to the martyrs of the early Church, sustaining them in their faith during their fiery trials, is completely absent from the hearts and thoughts of the average Christian and church member today. Ministers seldom if ever proclaim from their pulpits these fundamental doctrines which meant so much to the early Church fathers. As for the restoration of His Kingdom upon earth, they have so spiritualized away the great truths pertaining to its functions that its existence has become nebulous and unreal. In fact, the evil doctrines of modernism and the apologetic spiritualization of the fundamentalists have so permeated the thoughts and acts of Christian leaders today that not only the ministers but the people as well are ignorant of the full significance of the signs of our times. They are wholly unaware that even now He is standing at the door, ready to manifest Himself to the world."

This event — the Sign of the Son of man in heaven — will signal the approach of the Great Day of His wrath

\* This is also a chapter in *Documentary Studies*, Vol. II, page 617. \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

\* See *Documentary Studies*, Vol. I, page 222.

and no questions will then remain in the minds of men and women as to its meaning. Under the pressure of such a revelation, and in the establishment of the truth of the Word of the Lord, many will turn to Him who today are indifferent to spiritual requirements. Thus, on the agenda of imminent events is the appearing of this predicted sign.

7th) *The next event to take place would be the triumphant return of Jesus Christ as Lord of lords and King of kings, to take the Throne of His father David and reign over the House of Jacob forever.*

Following the appearing of the Sign of the Son of man in heaven, the next major event is stated to be:

"And they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24: 30.)

John describes the pageantry of His triumphant return as follows:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19: 11-16.)

Throughout the early centuries a believing Church looked forward to our day when the old order would begin to pass away so that the millennial age of righteousness might be ushered in. But today the apostatized Church, being without faith, is unable to bring words of comfort to a world in distress. This is the generation of the Laodicean Church — the Church period of the great apostasy (Rev. 3: 14-22). Now, when Christian leaders should be vocal in defense of the prophetic messages of the Word of the Lord for our generation, they are completely silent.

Standing upon the brink of a great abyss, the world at large recognizes the possibility of a plunge to destruction as men prepare fearful weapons of annihilation. The Church today should be proclaiming that it has known all this, having the guidance of the Scriptural records which God caused to be written for this very purpose. If they were true shepherds of His flock, they would be calling atten-

tion to the promised deliverance and the soon return of Jesus Christ to earth again, not as a little babe, but as King of kings and Lord of lords, to take over the reins of government and restore peace to a troubled earth. As it is, God Himself must intervene and bring hope to those now living in the shadow of the enveloping darkness.

8th) *The Kingdom Age would then commence, with righteousness and peace eventually established throughout the earth, and all nations ready to obey the Lord.*

This is the blessed hope of mankind and was the age toward which all the prophets looked when they proclaimed the glad tidings of restoration. The theme of the Bible is the growth and expansion of the Kingdom of God until it finally fills the whole earth with righteousness. It is the same Kingdom that was established at Mount Sinai when God told Moses:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19: 3-6.)

In the course of time the Throne of David was established over this Kingdom and, when the Angel made the annunciation to Mary regarding Jesus, He said:

"And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

Thus, the Angel confirmed the fact that the Kingdom organized at Mount Sinai, and over which the Throne of David was set, is the Kingdom and Throne that Jesus Christ is to receive upon His return to earth again. Isaiah prophesied that this would be so, expressing this glorious truth in matchless language:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6-7.)

From its small beginning at Mount Sinai, the Kingdom has grown and expanded until today it has become a company of nations and a great people. This is the stone Kingdom of Nebuchadnezzar's dream which Daniel declared would never be destroyed, but would consume all other kingdoms and stand forever (Dan. 2: 44).

When Jesus Christ returns to take the Throne of His father David, the Kingdom age, or millennium, will be ushered in and He will rule the nations with a rod, or scepter, of iron. Peace will then be established upon earth and the time will have arrived for the Kingdom to become universal. Isaiah declares:

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 2-9.)

Micah speaks of His judgeship and the results that follow:

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4: 3.)

The perfection and peace on the domestic front is then described:

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4: 4.)

The results of this universal peace, with domestic tranquillity, are expressed by Isaiah:

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. 65: 21-25.)

Sharing in the administrative work of our Lord in the Kingdom will be those who are numbered among the overcomers and of whom John was speaking when he said:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 4-6.)

The great pity of it all is that today, as we approach the stupendous developments on the agenda for immediate fulfillment, the great apostasy of our generation has produced in our churches blind leaders of the blind. Men in the pulpits and their listeners in the pews are unaware of the significance of the days in which we are living. This is because they have de-

parted from the faith of our fathers and the events which are now alerting those who are wise are unable to bring sight to the spiritually blind or understanding to the minds of those who disbelieve the Word of God and refuse to give heed to His prophets.

With the wild violence of a whirlwind, the climactic events bringing an age to its close are rapidly enveloping the whole world in the fury of a raging tempest. But just as Jesus came to His disciples in the fourth watch of the night, walking on the waves as they were tossed about in their ship, so will He come again to the rescue of all those who will turn to Him in faith for help. He was already coming to the aid of His followers before their perilous situation was fully realized and in the same miraculous manner will He reveal Himself during the darkest hours preceding the dawn of the new era when His reassuring voice will once more be heard: "Be of good cheer; it is I; be not afraid."

(Continued from page 226)

Every effort has been made to shield Owen Lattimore, even to preventing an exhaustive and effective cross-examination of him while on the witness stand. Nevertheless, as an author, his books compel him to admit that he

gave moral support to the Communist cause in China. Whatever advice he gave to the State Department would be in line with his own thinking upon this subject. Subsequent events in China have demonstrated the influence of Mr. Lattimore in State Department policy; China has now been turned over to the Reds.

(Continued from page 228)  
bring us back into unison for which our Saviour died.

### Service

We can only indicate the department of service which the scientist calls ethics, and the theologian calls consecration or sanctification by quoting one passage from the writings of Paul:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.)

Any presentation of God's truth must at least have a place for each one of these departments. Without the department of life the great fact of the new birth is unknown, which is in very deed a phenomenon in human experience and a doorway by which a whole race of men are proceeding out of the Adamic family up into the family of God. It may be pointed out, positively and with actual assurance, that the hypothesis of evolution stops short of the new birth, and the devotees of that hypothesis, if their life be limited

by their school of thought, will have shut themselves forever within the limitations of the Adamic life which is of the earth, earthy.

Without the study of law, human life, with its aspirations, moral consciousness, and heart hunger for the pardon of sin, is an unknown land covered with darkness and the shadow of death.

Without the study of service, without the act of consecration and the fact of sanctification, the life is barren and fruitless, in danger of the doom which fell upon the barren fig tree, uttered

by the lips of our Lord.

Some are preaching life, earthly and heavenly, or earthly alone, and are forgetting the equally weighty matters of law and service. Some are preaching ethics and forgetting the vital things which pertain to life, in the meantime ignoring the existence and supreme control for good or ill of the eternal law.

The man of God, thoroughly furnished unto every good work, rightly dividing the Word of Truth, will preach a full gospel of life, law and service.

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# Troublous Times

By REV. E. J. SPRINGETT

ANGLO-SAXON civilization is today undergoing a time of perplexity and fear unparalleled in any former period of history. Never before has the statement made by our Lord regarding "men's hearts failing them for fear for looking at the things which are coming on the earth" been so demonstrated as it is now.

This feeling of fear was intensified by the dramatic announcement that President Truman had given the go-ahead signal in connection with the construction of the hydrogen bomb — a decision which he apparently reached as a result of the knowledge that the United States and Anglo-Saxondom in general no longer have a monopoly with regard to the atomic bomb. As a matter of fact, Soviet Russia is not only in possession of the secret of the manufacture of the A-bomb, but is most probably busily engaged in stockpiling these weapons of destruction for future use.

We already know that a super atomic bomb could be designed which would be somewhere in the range of one hundred to a thousand times more destructive than present-day atomic bombs. Now, in this new discovery of what is called the hydrogen bomb, another means of destruction capable of devastating an area of from three to four hundred square miles could be made available.

Scientists are unanimous in declaring that the use of such a weapon of destruction would have catastrophic results of a most terrible nature. For example, Dr. Albert Einstein, in a public statement made not long ago, warned mankind to stop fighting or prepare to disappear from the face of the earth. Development and use of the hydrogen bomb, he says, could possibly cause annihilation of all life on earth through radioactive poisoning of the atmosphere. His warning was followed by that of another well-known scientist, Dr. Allan Munn, a former member of the National Research Council, who believes that the explosion of the first perfected hydrogen bomb might set off forces which could cause the world and all in it to dis-

integrate in less than a minute. He described the H-bomb as a frightening monster.

Thus, the world has apparently at hand the ultimate means of self-destruction and this is possessed, not only by a civilization that is at least nominally Christian and possesses inherent principles which would make it shun the use of such devastating forces, but it is also in the possession of those who are not in any degree animated by Christian principles and whose basic ideology is entirely opposite to that of the Christian nations. It is, therefore, absolutely essential to understand thoroughly the reason why such fearful conditions have been brought about, the basic cause of it all and the remedy which must be applied.

First of all, it will not profit us to shut our eyes to the fact that the world is now definitely divided into two hostile camps. These consist on the one hand of the Anglo-Celton-Saxon nations and their allies, which constitute the membership of what is called the Atlantic Union, and on the other, the Union of Socialist Soviet Republics, which comprise Russia and the satellite states, with headquarters at the Kremlin in Moscow. Do not let it be forgotten that this latter combination is beyond all doubt the great northern confederacy of nations described in the Bible by the Prophet Ezekiel as headed by "Gog, the chief prince of Meshech and Tubal" (Ez. 38 & 39). The hostility between these two opposing camps has developed throughout the whole of the lifetime of this generation; it has increased in intensity as the years have passed and is now reaching its height. It will undoubtedly culminate in the final struggle which is described in the Bible as "the Battle of that Great Day of God Almighty."

In the lifetime of this generation we have experienced two world wars, often erroneously referred to as World War I and World War II, although both were definitely phases of the same conflict. Between the period of the first struggle, from 1914 to 1918, and the second, from 1939 to 1945, there

were years of uneasiness and depression. Even though men were animated during the years between 1918 and 1939 with the desire and will for peace, and devised every means that human ingenuity could conceive to bring about world peace, they failed. They failed simply because they ignored the fact that it is absolutely essential to recognize that neither peace nor social security can be established apart from direct obedience to God's will and purpose and the acknowledged recognition of His Divine plan.

Man's efforts at peacemaking after World War I culminated in the institution of the League of Nations and this came to naught. Men tried again following World War II and the result was the United Nations. But instead of peace since 1945, we have been engaged in what is popularly known as the "cold war". This cold war has been directed by the same forces that were responsible for the outbreak of hostilities on the other occasions referred to.

Recounting the experiences of the past thirty-five years, one might be inclined to ask, "What is the matter with the world?" There is a good answer to this question and it is this: There has been and there is in progress a war of doctrine, or of propaganda if you will, which has proved to be more deadly in effect than war with the sword — although it will inevitably culminate in such warfare. This war of doctrine — called Communism — is a wide-spread campaign against God, against religion and the existing social order. It is a very real and deadly conflict; it permeates every phase of human activity and gnaws deeply at the vitals of the social order. It interferes with governments and results in their destruction; it obstructs trade and commerce. It produces stagnation and attacks the very understructure of society by endeavoring to bring about the disintegration of all the moral obligations which are the very foundation of a permanent social order.

Capitalizing upon the results of the faith-destroying philosophies of Modernism, Communism identifies itself

with every spirit of evil directed against all faith in God. It is openly opposed to religion in all its forms; it denies even proven truth and opposes all moral law; it subverts family life, disregards the rights of the individual and, by its almost deification of the state, manifests definitely the spirit of anti-Christ and anti-God. Through its insidious propaganda, it infiltrates every section of society; it is now found in pulpit and in pew, in universities and in academic centers. It preys upon so-called intellectual minds and makes them an easy prey to plausible high-sounding philosophies which seem almost Christian in their utterance, but which, when examined as to source and actual meaning, are revealed to be gross deceit. In fact, it is the demonstration in our time of the age-old conflict between the forces of evil and of good, and it has to be admitted that, at the moment, largely because of the apathy, indifference and neglect fostering ignorance on the part of those who claim to be on the side of God, evil is more and more triumphant.

The Apostle's description of the spiritual warfare which has been going on throughout the ages has never been more clearly exemplified than it is today, for it is indeed true as he says:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.)

The spearhead of the evil forces, which eventuate in war, is described in the Bible in these words:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16: 13-14.)

These three evil spirits have been identified in our lifetime as Nazism, Fascism and Communism, and these same three forces have also been symbolized by the Prophet Esdras (II Esdras, chapters 11 and 12) as being represented by the three heads of an eagle, two of which have been destroyed, the remaining head carrying on for a time and, in fact, being responsible for all the concentrated evil formerly demonstrated in each of the three. The remaining head is today

represented by what is called Communism but which may perhaps be more accurately described as Sovietism, the headquarters of which is Moscow.

It is Soviet policy aimed at world revolution which is definitely responsible for the conditions of fear and perplexity which now exist. This policy, which has been directed at the overthrow of national entities and their incorporation within the Soviet Union, has finally resulted in the acquisition by Russia of vast territorial gains, the latest example of which is the thirty-year treaty which has been signed by the Soviet and the newly-formed Communist Republic of China.

There are people who seem to find it impossible to realize that it is the Soviet Union which is responsible for the present cold war, which has prevented the success of any steps toward the attainment of world peace, and which now seems poised and almost ready for the final act of aggression which will precipitate the last great conflict. They do not seem to understand that, even though Anglo-Saxondom and the Soviet Union were allies during the struggle of 1939 to 1945, the alliance which began in 1941 was entered into, especially on the part of the British Government, with very grave doubts. These doubts were only overcome by certain powerful interests both in Britain and America who, by specious propaganda which resulted in the formation of such organizations as the Soviet Friendship League, were successful in pulling wool over the eyes of leaders and people alike and committing them to a position from which they have been unable to escape. But since the cessation of hostilities in 1945, there has been increasing evidence of a rapidly mounting alarm; intensified by Soviet intransigence in connection with the United Nations and the ever-increasing demonstration of its determination to gain greater and greater territorial power.

Of course, the general public has been largely kept in the dark relative to the mounting tension recognized by official circles, but there is no question that President Truman's decision with respect to the construction of the hydrogen bomb was definitely caused by the anxiety apparent in high circles. It is interesting to note the various opinions still being expressed by some relative to the value of making one last effort by means of a conference be-

tween the leaders of the Big Three Powers to promote a peaceful settlement of world affairs.

But the time has come when it must be recognized that our only effective weapons will not be physical, but spiritual. Scientific knowledge and achievement cannot save us; the H-bomb will not produce peace. We have reached the stage in connection with human history when it ought to be absolutely plain to every thinking person that we no longer have any power within ourselves to help ourselves. We have reached the end of our tether as far as the efficacy of human ingenuity and resourcefulness is concerned. Even our national wealth in money cannot save us now. It is time to turn to God for the help He can give.

Colossal happenings lie just ahead and the one needful thing to be done by the nations comprising modern Israel — the Anglo-Celto-Saxon peoples — is to get right with God. There must be a national revival, which means a return to obedience to Almighty God and the recognition and application of His Divine laws. It is something infinitely greater than what is ordinarily conceived when the word "revival" is used. God be thanked for the efforts being made to bring about individual repentance and conversion, but something more must be done, for individual repentance and conversion must be followed by the realization that God has a plan and purpose for our race and we must fulfill it.

Some people question what we mean when we constantly reiterate the necessity for a national return to Almighty God. They have not realized that there is not only an individual side to the Gospel, but there is a national side; that the Gospel of the Kingdom and the Gospel of salvation are inseparably intertwined and cannot be divorced from each other. It is only when the individual realizes that he has a national responsibility in relation to Almighty God, as well as his individual duty, that he can understand what is meant by the necessity for a national return to Almighty God.

We are realizing at last, some of us anyway, that what we have considered to be very good in this best possible of all worlds (as we have described it) has not been as good as we imagined. We are beginning to realize, too, that the things upon which we have set so much store, the systems and the in-

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# The Effect of Righteousness

By C. R. DICKEY

**A** CARTOON BY Stuart Peterson in the March 11, 1950, issue of *The National Message* points up a mighty truth in a few simple strokes. The world is pictured as a little boy, perched on a stool in the corner of a schoolroom, with a triple-tiered dunce cap on his head. His woebegone face is turned away from a blackboard on which the words of Isaiah 32: 17 are written: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Underneath is the comment, "So slow to learn!"

The cartoon accompanies an article by R. H. Blake, in which he makes this statement:

"The words 'righteous' and 'righteousness' are used some 450 times in the Bible and a study of the references reveals that righteousness is the keyword in God's solution to all human problems."

What is this potent virtue which the world is so slow to learn? If righteousness holds the solution to human problems; and if, as the prophet says, the work of righteousness is peace, and the effect of it is quietness and assurance forever, then—above all things—our turbulent and frightened world needs to know more about it. And the sooner, the better!

Briefly, what is righteousness? The Hebrew root of the words translated "righteous" and "righteousness" means that which is just, right and normal. In the Authorized Version two Greek words are the equivalent of the word "right" and imply that which is straight, according to rule. Throughout the Gospels our Lord's teaching is at once a demand for what is right and the source of all instruction about what constitutes righteousness. This teaching has so permeated Christian thinking that today our dictionaries define "righteous" as freedom "from wrong and sin"; and make "righteousness" synonymous with "holiness" and "sanctity," with emphasis on the fact that "righteousness" connotes "unswerving rectitude or conformity to the divine law."

This is the idea of righteousness

which we find also in the writings of the Old Testament prophets. They had a true concept of God's law and insisted that its moral aspect was vastly more important than its ceremonial. But it was not so when Christ came to Judea. He came in an era which was marked by the cessation of prophecy; it was an age of cold, calculating formalism, when the notion of righteousness had degenerated into mere external ceremonials, and the term itself had become the self-designation of ungodly Pharisees.

Jesus immediately set up a new standard of right and broke down the externalism of His day by emphasizing character rather than empty forms. Righteousness, according to His standard, does not exist apart from the will of God; it demands a genuine response of the whole personality to God. As the Rev. Charles Travers Wood wrote:

"It is significant in this connection that it was Christianity that created the very conception of personality, and so ultimately the word itself. Jesus Christ tells his followers that their righteousness is to be based on the eternal character to God (Matt. 5: 44-45), as uniquely revealed in human life by Himself (11: 27)."

Righteousness is conformity to the will of God; it is the simple "but exhaustive summary of all true life." It is this truth which Jesus conveys in the singular expression, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3: 35). By so doing one comes into close kinship with the Lord Jesus Himself. It is to be understood, however, that maintaining such a relation requires absolute submission to God's purpose, with no immunity and no reservation.

"Not only actions and words," comments Dr. Wood, "but also thoughts, desires, and motives, are always included in its scope (Matt. 5: 22, 28). Since 'right' means conformity to God's character and will, it necessarily follows that this conformity must be absolute. Our Lord contrasts the righteousness of the scribes and Pharisees with that which He demanded from His followers (5: 20). His requirement was higher because of His higher concep-

tion of the character, will and claims of God. To them righteousness was nothing more than a superficial outward conformity to the Divine law as interpreted and altered by their tradition." (*Dictionary of Christ*, Vol. 2, p. 529.)

The secret of attaining righteousness is found in personal union and communion with Christ. Righteousness as presented in the New Testament is not an impersonal abstract quality, but a warm, living, loving relation with the pre-eminent Christ. It is this blessed fellowship which distinguishes the Christian faith from all others. "Christianity not only depicts an ideal and insists on its realization; it proclaims and provides the power to realize it, in union with Him who has Himself lived the life and fulfilled the Divine ideal, and whose grace is sufficient for all who receive it. In all that concerns 'right,' the followers of Christ accept and know by experience the truths of two great statements; one of the Master, and the other of one of His Apostles: 'Apart from me ye can do nothing' (John 15: 5); 'I can do all things in him who is empowering me' (Phil. 4: 13)."

In His teaching Jesus emphasizes the supreme importance of righteousness. He encourages us to desire it when He says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; and He urges us to seek it above all else in this statement, "Seek ye first the kingdom of God and his righteousness." Citizens of the kingdom are expected to reflect the character of the King: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). Thus our Lord challenges us to rise to heights hitherto unknown to mankind; He dares us to do the impossible, then tells us how to overcome human limitations: "With men it is impossible, but not with God: for with God all things are possible" (Mark 10: 27).

What, then, is the work of righteousness? "And the work of righteousness," declares the prophet, "shall be peace" (Isa. 32: 17). Peace is the fruit of righteousness in every phase of life,



whether it be applied to human relations individually or collectively as a national unit. In James 3: 13-18, we are instructed as follows concerning the work of righteousness in maintaining harmony and peace among individual Christian believers:

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Mrs. Judson, in her account of the first Burman convert, illustrates the difference between inward righteousness and hypocrisy. "A few days ago," she writes, "I was reading with him Christ's Sermon on the Mount. He was deeply impressed, and unusually solemn. 'These words,' said he, 'take hold of my very heart. They make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion this is! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the mind fear God; it makes it, of its own accord, fear sin.'"

An example of the work of righteousness as applied to the larger national aspect is found in the familiar statement of Proverbs 14: 34:

"Righteousness exalteth a nation: but sin is a reproach to any people."

As we have seen, righteousness is conformity to God's will; sin, on the contrary, is rebellion against God's will. Righteousness, therefore, lifts the individual and exalts national life; while sin debases the individual and corrupts the nation as a whole. We can now see clearly why there is so little peace in the world. It is because there is so little righteousness. If righteousness should prevail upon the earth, then peace would also prevail. Whatever is done to promote righteousness will also promote peace, because peace is the work — the ultimate end — of righteousness; the natural affinity of

one for the other is expressed figuratively in Psalm 85: 10:

"Mercy and truth are met together; righteousness and peace have kissed each other."

Even mercy cannot produce peace. As Julius Charles Hare wrote in one of his sermons:

"If mercy allowed the sinners to abide in their sins, they would still be under the sentence which declares that there is no peace to the wicked. Christ will never give peace alone. He will only give it along with righteousness — first righteousness and then peace. Unless He had been the Lord our Righteousness, He could not have been the Prince of Peace. Therefore they who will not receive His righteousness, cannot receive His peace. To them He brings no peace, but a sword."

It is the operation of this very truth which is causing thoughtful citizens of the United States to view with consternation the present degrading trends throughout our national life. When parents in the home do not uphold right living, order and law in the family, there will be no peace in that home; likewise, when a government does not uphold righteous standards, order and law in a nation, there will be no peace in that nation. As Hare says, "Even in heaven there can be no peace, except it be the work of righteousness."

The character of our nation was established by leaders who had respect for the tax-paying electorate; they believed in open covenants openly arrived at; they believed that citizens were entitled to know the truth concerning both domestic and foreign commitments. Today there is a sinister drift toward government by deception and secret directive. Quite recently self-respecting citizens have been shocked beyond measure by the admission of reliable officials that thousands of moral perverts are now holding important government positions. It is being proclaimed literally "upon the housetops" that these perverts are so low in their lechery and treachery that they would have been ostracized from decent society by every former generation of American citizens. What hidden hand is responsible for such debauchery in government? And to what end? Truly the end of such evil is not peace; it is a way that leads quickly to destruction.

Did the prophet Ezekiel give a preview of this generation in Christian-

Israel lands when he wrote his seventh chapter?

"Make a chain: for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. . . . I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord."

It is an inescapable law in this world that men reap what they sow. Having permitted the sowing of tares in our midst, we are now reaping their bitter fruits. We are being judged for our tolerance of perfidy, lying and immorality in high places. In Proverbs 10: 9, we read:

"He that walketh uprightly walketh surely: but he that perverteth his ways shall be known."

This is another immutable law of the universe. It is closing in at last on the brazen culprits who have bartered away the liberties and the very existence of freedom-loving peoples on both hemispheres. Now they are scurrying for cover, but they will find no secure hiding place. "The lid is off," remarked George Sokolsky in a recent broadcast, "and it is going to stay off."

The way of the wicked "is an abomination unto the Lord"; but the Lord "loveth him that followeth after righteousness." Just as the individual finds his peace in accepting the gift of Christ and His righteousness, so will the nation find peace in obedience to the perfect laws which the Lord gave His people to guide them in national administration.

When discouraged over the ineptness and ruinous blunders of leaders in the present political scene, it is a wholesome experience to pick up some old volume and refresh one's memory as to the type of men who established the character of our Republic and guided its destiny in its formative years. Such a volume is *The Life and Public Services of Henry Clay*, as edited by Horace Greeley and published by Henry T. Coates & Company in 1852. We mention a few incidents that have a singular bearing on affairs in the United States today.

Shortly before Henry Clay's death, the Hungarian Government, being engaged in a struggle for liberty, sent Louis Kossuth to Washington to secure material aid from the United States Government. Mr. Kossuth sought a personal interview with Mr. Clay with the hope of enlisting his sympathy. Henry Clay listened with his unfailing courtesy; then, regarding the issues involved, he replied with characteristic honesty and wisdom. Clay maintained that any intervention in the affairs of Hungary on the part of the United States would set a dangerous precedent which might very well prove disastrous to the United States, without benefiting the cause of Hungary; he concluded with these words, which were heeded at the time, and ought to have been heeded again by this Republic almost a century after they were spoken:

"By the policy to which we have adhered since the days of Washington, we have prospered beyond precedent — we have done more for the cause of liberty in the world than arms could effect. We have showed to other nations the way to greatness and happiness; and, if we but continue united as one people, and persevere in the policy which our experience has so clearly and triumphantly vindicated, we may in another quarter of a century furnish an example which the reason of the world cannot resist. But if we should involve ourselves in the tangled web of European politics, in a war in which we could effect nothing, and if in that struggle Hungary should go down, and we should go down with her, where, then, would be the last hope of the friends of freedom throughout the world? Far better is it for ourselves, for Hungary, and for the cause of liberty, that, adhering to our wise, pacific system, and avoiding the distant wars of Europe, we should keep our lamp burning brightly on this western shore as a light to all nations, than to hazard its utter extinction, amid the ruins of fallen or falling republics in Europe."

After quoting the statement above, Horace Greeley commented as follows:

"This matured and deliberate expression of Mr. Clay's views respecting the course which our Government should pursue with regard to European Politics was the last counsel which fell from his lips with respect to public affairs."

At the time of Henry Clay's death there were many eulogies by his colleagues in the Senate and by other illustrious friends. Among the many fine tributes to a great man, we select a paragraph which is particularly significant

in its contrast to the appalling deception of today. The following paragraph is from the eulogy of John C. Breckinridge of Kentucky, when he announced the death of Henry Clay to the United States Senate:

"The life of Mr. Clay, sir, is a striking example of the abiding fame which surely awaits the direct and candid statesman. The entire absence of equivocation or disguise in all his acts, was his master-key to the popular heart, for while the people will forgive the errors of a bold and open nature, he sins past forgiveness who deliberately deceives them. Hence Mr. Clay, though often defeated in his measures of policy, always secured the respect of his opponents without losing the confidence of his friends. He never paltered in a double sense. The country never was in doubt as to his opinions or his purposes. In all the contests of his time, his position on great public questions was as clear as the sun in the cloudless sky. Sir, standing by the grave of this great man, and considering these things, how contemptible does appear the mere legerdemain of politics! What a reproach is his life on that false policy which would trifle with a great and upright people. If I were to write his epitaph, I would inscribe as the highest eulogy, on the stone which shall mark his resting-place, 'Here lies a man who was in the public service for fifty years, and never attempted to deceive his countrymen!'"

What was the secret of a life so exalted in patriotism, honor and principles of righteousness? Horace Greeley tells us in two short paragraphs:

"But higher themes engrossed in larger measure his time and thoughts. Mr. Clay had been through life an undoubting believer in Christian revelation, whereof his own father had lived and died a minister, while his mother and his wife were lifelong disciples. Years ago, while yet unvisited by sickness and with the prospect of a serene old age before him, Mr. Clay had united with the Protestant Episcopal Church at Lexington, and had ever since enjoyed its communion. The chaplain of the Senate, Rev. C. M. Butler, was a minister of that church as well as a personal friend of Mr. Clay, and spent much of the winter at the bedside of the dying man.

"Mr. Clay's piety was humble and self-distrustful, but his faith was firm and unclouded; and, though his sufferings were severe and protracted, he was resigned to their infliction as the salutary discipline of a spirit which, in bygone years, had contemplated too fondly and engrossingly the fleeting vanities of earth. No hovel, no hospital, enclosed a Christian soul preparing to bid adieu to its tenement of flesh in more entire renunciation of self-righteousness, in more exclusive reliance on the

mercy manifested through the world's Redeemer, than that of Henry Clay."

A statement along the same line in the address by Mr. Breckinridge, from which we quoted above, is most interesting. Note how the Senator from Kentucky revealed his own Christian faith when he said of Mr. Clay:

"Not long before his death, having just returned from Kentucky, I bore to him a token of affection from his excellent wife. Never can I forget his appearance, his manner, or his words. After speaking of his family, his friends, and his country, he changed the conversation to his own future, and looking on me with his fine eye undimmed, and his voice full of its original compass and melody, he said, 'I am not afraid to die, sir. I have hope, faith, and some confidence. I do not think any man can be entirely certain in regard to his future state, but I have an abiding trust in the merits and mediation of our Saviour.' It will assuage the grief of his family to know that he looked hopefully beyond the tomb, and a Christian people will rejoice to hear that such a man in his last hours reposed with simplicity and confidence on the promises of the Gospel."

Finally, what is the effect of righteousness? The answer is written in those blessed words of Isaiah 32: 17-18:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

There, indeed, lies the solution to all human problems. Will we miss the answer because of the apparent simplicity of the requirements? Yet righteousness is no simple matter to attain, for it involves the human equation of man's response to God's perfect will. Furthermore, this response must come from the people as a whole; it demands the cleansing of the nation. The full effect of righteousness will never be known if it is confined to the inner lives of a few consecrated persons; it is only when the vision comes on a national scale that the promises become a reality. National repentance is essential to national peace and security. Note the call to the nation in Ezekiel 18: 30-32:

"Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby

ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

If the citizens of Christian-Israel lands, who claim to be the Lord's people, will answer God's call to repentance with humble and contrite hearts, they will come immediately under the

glorious promises of Isaiah 41: 10-13:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find

them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

In this way alone lies our hope of survival and peace. In this way only will the weary earth come to know the effect of righteousness.

*(Continued from page 242)*

stitutions by which we have administered our affairs, which we have regarded as infallible and impregnable, are now being shaken to their foundations. This, however, is in accordance with the word of the Lord:

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12: 26-27.)

We have been trying every kind of man-made scheme that has been presented to us, and we have been allowed to do so by God in order that we might be taught the lesson that we are at last beginning to learn; namely, that outside of the administration of human affairs in accordance with the basic principles of the Divine law of the Lord, there is no safety, no happiness, no true prosperity, no realization of peace. Indeed, the administration of our affairs according to our own ways of thinking and in accordance with the dictates of our own wills must inevitably end in disaster.

*(Continued from page 231)*

noted a "deep and troubled state" of the American mind. "Fear and frustration abound — fear of the unseen struggle in which we are locked, and frustration with our inability to get directly at it." The fear and trembling predicted for these closing days of the present dispensation thus thrusts more sharply into evidence. It will become an all-pervading pall as the world situation further deteriorates.

Yet, amid all the turmoil and anxiety, the unfolding cycles of chronology reveal the Master Plan moving with utmost precision to its foretold culmination. Watchers may face the coming months with intense expectancy, for the greatest hour of human destiny is truly at the very doors.

Now the disaster is here. This time of chaos, this period of crisis, this world tribulation, this time of Jacob's trouble, this tribulation which presages the end of the age and the coming of our King is here now. The ultimate of disaster, the ultimate of peril, the ultimate of confusion — all are upon us.

What, then, must we do to be saved in the coming holocaust of destruction? There must be a great spiritual revival based upon absolute and complete faith in God. There must be a renewed acceptance of the fact that "the Most High ruleth in the Kingdom of men." It must be wholeheartedly acknowledged that there is a Divine plan and purpose still operative, the completion of which is intimately connected with the return of Jesus Christ as King; that this return of Christ means cataclysmic happenings vividly described in the Bible; that with their happening the enemies of God and Christ will be destroyed.

Christian nations must awake to the fact that the anti-God doctrine of the Spirit of Evil will destroy them if left unchecked. It is the acceptance of the Gospel of the Kingdom of God as taught by Moses and the prophets, and by our Lord and the apostles, which alone can build them up with greater health, truer prosperity and greater moral and spiritual power than they

have ever before possessed.

The one essential weapon that we must employ in the coming crisis is the recognized presence, power and help of Almighty God. This is available for immediate use, but it is only available on God's terms. It is certain to be used when we recognize, as we finally shall, that we can do nothing without it. We are promised in the Scriptures that the time will come when our relationship with God as a nation will be on the basis of "I will" and "they shall" (Heb. 8: 8-10). Remember the emphatic declaration of the Lord:

"I will yet for this be enquired of by the house of Israel, to do it for them." (Ez. 36: 37.)

To do what? To finally bring about deliverance from all our enemies; to finally settle us under the administration of the Kingdom of God functioning here on earth; and to finally destroy by supernatural means His enemies and ours.

Let it be remembered that God does not require the demonstration of great material strength and force to carry out His will. He is just the same today as He was in the days of Gideon when Israel, threatened by the might and power of Midian, was able to overcome the enemy with a scant three hundred men whose battle cry was, "The sword of the Lord, and of Gideon!" Read the story in the seventh chapter of Judges. So today, it is not the might of Britain, the industrial power of the United States, the diplomatic force of the United Nations, the resources of Canada, that are sufficient. It is the power of God which must be invoked — power which is ours for the asking on God's terms. We have only to follow the Divine instructions so clearly given in II Chronicles 7: 14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

*He dies but once who dies for right,*

*Struck by the ruthless hand of might;*

*He dies again who truth betrays,*

*For selfish ease and present praise.*

— JOHN A. B. WILSON



# THE BOOK OF THE KINGDOM

## CHAPTER XV

### DEATH OF SAUL

THE PHILISTINE ARMY that assembled for war against Israel had been carefully trained and prepared for the coming battle. Saul was completely dismayed at the sight of the well organized Philistine armed forces. Evidently he had a premonition that all was not going to be well with him and he was terror-stricken.

Saul had made inquiry of the Lord so that he might know the outcome of the pending conflict, but he received no answer, neither by dream, by vision, nor through the prophets. He had stubbornly refused to repent of his evil ways and at heart he was a murderer, seeking David's death. Now, alone and depressed amid mounting difficulties, he realized what the loss of good friends and wise counsellors meant and he sought help from the Lord but received none. He found himself in the position of the man of whom Solomon later wrote:

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1: 27-33.)

#### *Saul Drives Out Spirit-Raisers*

After Samuel died Saul had driven out of the land all those who dealt in spiritualism and the soothsayers, for the law of Israel required that such practices should not be sanctioned in the land. Actually, familiar spirits are demons impersonating the dead.\* A footnote in *The Companion Bible* further confirms this:

"Familiar spirits: These are evil spirits personating dead human beings, and attaching themselves only to 'mediums' and those who give up their will to them."

The reality of such spirit activity is recognized by the following prohibition:

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." (Lev. 20: 27.)

#### *Spirit of the Devil*

That the spiritual source from which mediums secure their information is evil is confirmed in Acts 16: 16 where the statement is made that a damsel was possessed with a spirit of divination (Greek-*Puthōn*); that is, a spirit of Python, pertaining to Apollo or the Devil.

\* See "Giants of the Darkness," *Study in Daniel*, pages 395-418. \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

#### *Witch of En-dor*

However, when Saul received no response from God to his supplications, he went in desperation to his officers and asked them to find a woman who could divine. The officers informed him there was such a woman living in En-dor who possessed a familiar spirit. Saul put on a change of clothes to disguise himself and, with two of his officers, set out to find the woman. En-dor lay on the north side of the Hill Moreh and beyond the camp of the Philistines, necessitating that Saul journey there by night so that the enemy would not discover he had gone behind their lines. They arrived where the woman was that night and Saul asked her to call up a spirit for him, instructing her to bring up whoever he would tell her. The woman replied that it was dangerous for her to do that, for he must know what Saul had done, driving all who did such things out of the country. She asked him why he was laying a snare for her life.

#### *Saul's Request*

Saul swore that no punishment would come upon her and then he asked her to bring up Samuel. The woman obeyed his command but when she saw Samuel, she cried out in fear, asking why he had deceived her, for he was the King. Saul told her not to be afraid but to tell him what she had seen. She informed him she saw divine messengers arising out of the earth. The King asked her to describe them and she said an old man was now coming up and he was covered with a cloak. Saul recognized that it was Samuel and he fell to the ground in terror.

The Prophet addressed Saul, wanting to know why he had disturbed him to bring him up. The King replied:

"I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do." (I Sam. 28: 15.)

#### *Judgment Pronounced*

Samuel asked Saul why he had sought him out, since God had become his adversary and refused to answer him. The Prophet told the King the Lord would execute every judgment pronounced through him. The kingdom would be taken from him and given to David because Saul had disobeyed the voice of the Lord and had failed to carry out His commands regarding the Amalekites. Samuel furthermore informed Saul that the Lord would deliver Israel and Saul into the hands of the Philistines. The next day Saul and his sons would be where Samuel was; that is, in the grave.

When Saul heard this confirmation of all his fears concerning coming events, there was no strength left in him, but the woman and his officers pleaded with him to take some nourishment. The King finally did so, for he had not eaten all day; after that he arose and departed.

#### *Divine Providence*

The battle the next day was to be a critical one for Israel and they were to lose the King whom they had

demanding of the Lord. The hand of the Lord was with David, however, having forced him to flee to the land of the Philistines where protection was afforded to him at this time. Had he been in Saul's army, he would have suffered defeat, and while he might not have perished, for the Lord could have taken care of him there, nevertheless, he would have lost some of the high esteem with which Israel regarded him as a warrior and strategist. The providence of God is seen in even the hardships that David had to endure, under which he learned valuable lessons that brought to him an understanding of human nature which he never could have acquired in any other way. Because men are unable to see the end from the beginning, they are often prevented at the time from understanding the reasons for their personal trials and difficulties.

Spiritualists sometimes cite Saul's experience as evidence of the ability to consult the dead and to receive from them information about the future. But they fail to point to the results following such dealings with familiar spirits, an example of which the Bible sets forth as the consequence of Saul's disobedience to the law:

"Thus Saul died in the transgression that he transgressed against the Lord, — about the Command of the Lord which he did not obey. And also for going to enquire of a Spirit-raiser." (I Chron. 10: 13, *Ferrar Fenton Trans.*)

### *God Intervened*

Let those who wish to cite the appearance of Samuel as evidence that a medium can bring up the dead take note that the witch of En-dor herself was surprised and shocked when Samuel actually appeared. She had expected to deal with a familiar spirit as in the past, but evidently God intervened and raised up the Prophet to rebuke Saul. This Divine intervention terrified the woman. As a result Saul, the King, was revealed to her as being present and this increased her discomfiture.

Nowhere in its record does the Bible deny the fact of the possibility of dealing with familiar spirits, although the practice is absolutely forbidden. All those who do this are under Divine condemnation. Neither does the Bible indicate, other than in this experience by Saul, that the departed dead themselves are involved in such communications, but it does declare that such supernatural manifestations are the result of evil spirits impersonating the dead. God's people are forbidden to have any dealings with them and, since Saul knew the Law of the Lord, he sinned presumptuously in going to consult the witch of En-dor and death followed as the result of his sin. For further information concerning spiritualism, see "An Appraisal of Fortunetelling and Spiritualism," *Documentary Studies*, Vol. I, pages 469-476.\*

### *Destruction of Ziklag*

During the time that the Philistines were preparing for battle, and while Saul was consulting with the witch of En-dor, David and his men were temporarily absent from Ziklag and with the Philistine army. The Amalekites selected this time to invade the territory and they attacked and destroyed Ziklag, the city David had received from the King of Gath as a place in which to dwell. When David and his men returned they found the city in ruins,

their women and children taken away captive and all their possessions gone.

David and his men were in great grief over what had happened and David himself was in a dangerous position, for the men spoke of stoning him in their bitterness because their sons and daughters had been carried away captive by the Amalekites. However, David relied upon the Lord and took courage in the face of a seemingly hopeless situation. He issued instructions to Abiathar, the priest, to bring the ephod so that he might inquire of the Lord concerning what he should do. The answer came that he was to pursue the Amalekites and he would overtake them and recover all. The pursuit began immediately, but when they came to the Brook Besor, two hundred men dropped out because they were exhausted. David pressed on, nevertheless, with four hundred men to overtake their enemy.

### *Egyptian Servant*

As they marched after the foe David's men found an Egyptian in the field, whom they revived with food and water. He confirmed the fact to David that he was a young Egyptian, the slave of an Amalekite, but his master had abandoned him three days before because he became sick. He then told David of their expedition and the burning of Ziklag. David asked him to guide him and his men to where they could find this band of raiders. The Egyptian said he would do so if his life would be spared and he would not be delivered over to his former master. When David promised to spare his life and save him from his Amalekite master, the Egyptian led them to the camp of the Amalekites.

### *Rescue Made*

It was at night when David came in sight of the camp and the Amalekites were eating, drinking and feasting in celebration of the great amount of spoil they had taken. David and his men fought all that night, killing all but four hundred young men who rode away on camels. Their wives, with their sons and daughters, whom the Amalekites had taken away as prisoners, were rescued and not one person was missing. David took, as his part of the spoil, all the sheep and cattle.

Then, upon returning to the place where the two hundred had dropped out to rest, some of the evil ones among the band contended that, because they had not gone into battle, they should not be allowed to share in the spoils. Only their wives and children should be returned to them. David ruled, however, that they were not to do this to their brethren, for the Lord had given them what they had received and they should share and share alike. Those who remained with the luggage were to receive the same as those who went out into battle. This equitable adjudication clearly shows David's appreciation of the whole situation and reveals the mind of a man capable of true leadership — a personal asset of David's that later contributed to his greatness and successful administration of the affairs of the Kingdom.

### *Spoils of War*

This ruling concerning the spoils of war became an established law in Israel when David became King. From the spoils that David had reserved for himself, presents were sent to the Elders of the cities in Judah where David

\*\$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

and his men had in former times been accustomed to stay. By this means David was remembering with gratitude the assistance they had rendered him in the past. Also, he was binding them to him in a closer friendship which, after Saul's death, led the men of Judah to appoint David as their King.

### *Saul's Death*

The Philistines fought against Israel and the men of Israel were put to rout before their enemies. Jonathan, Abinadab and Melchi-shua, Saul's sons, were killed and Saul himself was grievously wounded by the archers. The King asked his armor-bearer to slay him so that he might escape suffering, and also to prevent him from falling alive into the hands of the Philistines. Evidently his wound was of such a nature that he knew he would ultimately die from it. His armor-bearer would not comply with his request, for he could not bring himself to kill his King, so Saul took his own sword and fell upon it. When the armor-bearer saw that Saul was dead, he fell upon his sword and died also.

When the Israelites living beyond the valley saw that the army was defeated and that Saul was dead, they fled from their villages and the Philistines came and occupied the abandoned towns. The one man who could have saved Israel from such a defeat through his ability as a leader and a strategist Saul had refused to recall. Because of his attitude toward David, he was without the counsel and leadership of a capable warrior and he died an ignominious death.

In the morning, when the Philistines came out to strip the dead, they found Saul and his sons among the slain. They cut off Saul's head and sent word to their countrymen to proclaim the good tidings to all their gods. Saul's armor was placed in the temple of Ashtaroth, but his body was hung on the walls of Bethshan. When the inhabitants of Jebesh-gilead heard what the Philistines had done with Saul, brave men of that city went by night and took the bodies of Saul and his sons from the wall of Bethshan and brought them to their city. There they buried them, after which they fasted for seven days.

### *Saul the King*

In this fashion ends the account of the history of the first king established over Israel. In the beginning of his reign Saul was modest and humble, but afterward he became aggressive and stubborn. Samuel at one time reminded him of this great change in his character, but it did not bring about repentance or cause the King to make any effort to mend his ways. Saul, however, was a fearless warrior, but his eventual downfall was assured when he became jealous of David because the women praised the military genius of David above his own.

Saul sought the life of David, whom he recognized from the very first as a rival for his throne. He would not believe that David could be loyal to him if an opportunity offered itself whereby David could secure power. Saul was strengthened in this thought by the advice given him by the enemies David had made in the court of the King because of their envy of his successes.

But the final step of Saul's downfall was made when he completely forsook Samuel, who was the great spiritual leader of his day. Samuel was the only one who could have

really helped Saul; as a matter of fact, God, knowing Saul's need for guidance, had from the first made it possible for Saul to have Samuel's counsel when he became King. When he turned against Samuel, there was nothing that could save him from the disgraceful death he would die. When Saul finally came to a realization of his great need for Samuel, it was too late. He only added to the score of sin against him when he sought out the witch at En-dor to bring up Samuel to him. Saul found out, as many have learned since his day to their great sorrow, that some doors, when closed, may never be opened again.

### *David Mourns for Saul and Jonathan*

After David had returned from the slaughter of the Amalekites and was resting in Ziklag, a man came to him from the camp of Saul with his clothes torn and earth upon his head. He bowed before him to the ground and David asked from whence he came and how the battle was going. The man informed David of the defeat of the armies of Israel, with great slaughter. As a result, the messenger announced, Saul and his son Jonathan were dead. David wanted to know how he knew all this and, in order to curry favor with David, the young man told him that he happened by chance upon Mount Gilboa and there he saw Saul leaning upon his spear. The chariots were charging upon the King and, looking back, Saul saw him and called to ask who he was. He informed the King that he was an Amalekite and then Saul asked him to slay him, for he was in terror and his spirit had failed him. The young man then said that he stood upon him and killed him. As proof of what he was telling he showed David the insignia of the King which he wore upon his head, with the bracelets from his arms which he had brought with him to David.

When David heard this report he and the men with him demonstrated their anguish at the dreadful news. They mourned for Saul and for Jonathan his son, as well as for the people of Israel who had fallen in battle. Afterward David questioned the young man again, asking him where he came from. He insisted that he was the son of a foreigner, an Amalekite. David wanted to know why he had not been afraid to slay the Lord's anointed. Thereupon, he called to one of his soldiers and told him to kill this Amalekite. Evidently the man protested then, stating that he was innocent of having slain Saul, perhaps giving David the true facts. David nevertheless said:

"Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed." (II Sam. 1: 16.)

Thus, the young man died because he tried to gain favor with David by claiming to have slain Saul, thinking it would please David to know that he had killed the monarch who was seeking his life.

### *David and Jonathan*

David continued to mourn the death of Saul and Jonathan and composed a song of lamentation, expressing his grief over the loss of Jonathan his friend:

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!" (II Sam. 1: 26-27.)



Through all the years that Saul sought David's life, Jonathan had remained a true friend in time of trouble. It was Jonathan who warned David again and again of danger and kept him informed of the plans of his father

so that David could escape the many plots to kill him. The great friendship between David and Jonathan has been used many times as an example of what true friendship really means.

*(Continued from page 232)*

billows it sank from view. A third time I heard the mysterious voice saying, "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up, one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, "Son of the Republic, the end of the century cometh, look and learn."

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word "union," bearing the American flag, which he placed between the divided nation and said "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

"And again I heard the mysterious voice say "Son of the Republic, look and learn." At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who moved with the cloud, marching by land and sailing by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, "Son of the Republic, look and learn." When the voice had ceased the dark shadowy angel placed his

trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our national flag in one hand and a sword in the other, descended from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought into the midst of them cried with a loud voice: "While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the standard while the people, kneeling down, said "Amen."

"The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before said, "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and union. With these words the vision vanished, and I started from my seat and felt that I had seen a

vision wherein had been shown me the birth, progress and destiny of the United States."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

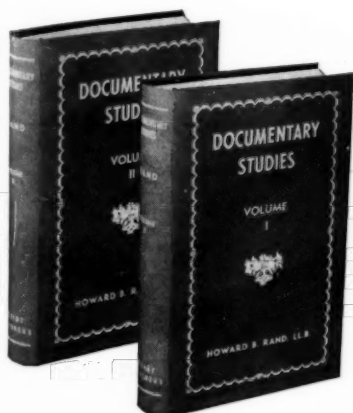
The late Professor C. A. L. Totten of Yale University wrote:

"The third and last peril clearly indicates a future invasion of our country by the Old World. The drift of events and Bible prophecy indicate that a great combination of powers will be the actor. . . . Notice also that the description would seem to show that the *third* peril was the greatest, while the interpretation declares the *second* to be. What means this but that, by united action and a work of righteousness, the nation may escape the third peril, or lessen its force."

The "great combination of powers" Professor Totten referred to as the "actor" in the fulfillment of the third peril are today shown to be Soviet Russia and her satellites, who are confederating together for the attack upon America. This combination of nations is spearheaded by the Trojan Horse method of infiltration, for present in our midst are Communist agents, assisted in their evil intents by traitors holding high positions in our government.

Under modern methods of warfare, with air-borne troops, Soviet Russian infantry could be quickly brought into our land to support any successful coup by Communists within and thus establish a Soviet zone of operation in the Western world from which the enemy would be able to press their campaign against us as depicted in the invasion seen by George Washington in his vision.

The methods the enemy within will adopt to assist the foes without should be thoroughly explored by state, city and town officials, as well as by all local and state police. Only thus will our nation be able to organize to defeat a sudden blitz on the part of enemies within and be assured of ultimately defeating their objectives. No time should be lost to meet such a contingency so that, when the blow falls, its effectiveness can be greatly mitigated.



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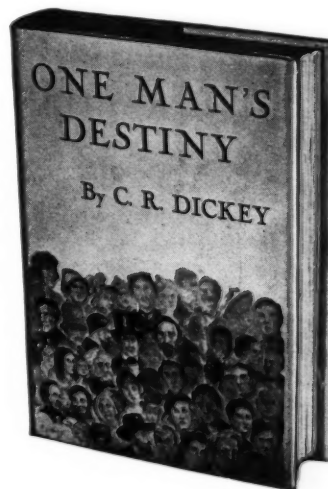
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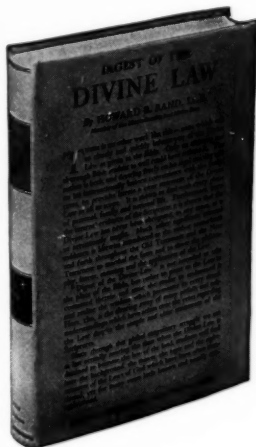
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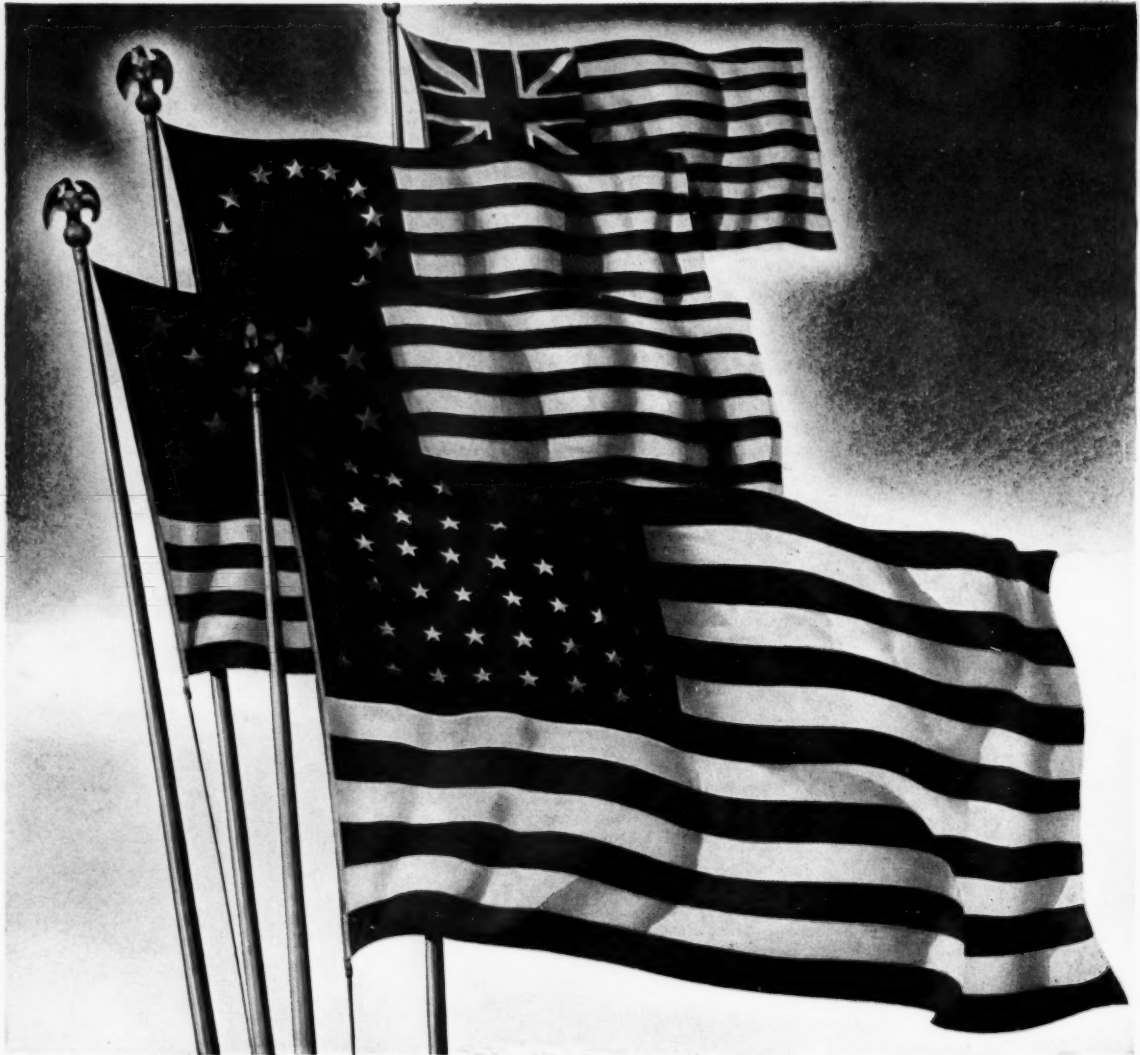


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And this be our motto, "In God is our trust!"  
And the star-spangled banner in triumph shall wave  
O'er the land of the free and the home of the brave.

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